The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling .

Ph.D. in transpersonal counseling Dissertation

With integrated
Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model developed by Fridsma

Author:
Herman Fridsma

The Battle - 1989 painting Herman Fridsma

Photo: Herman Fridsma

King James Version:

Psalm 23:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters. He

restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

God protects, provides and guides (note: Fridsma).

The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling

Ph.D. in transpersonal counseling Dissertation:

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Landsmeer
Netherlands

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5 September 2006

Herman Fridsma

The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling

By

Herman Fridsma

A dissertation submitted in partial fulfillment of the requirements for the degree of
Doctor of Philosophy, Ph.D. in Transpersonal Counseling
in the Department of Graduated Studies of the University of Sedona.

_____
DATE

September 5th 2006

Department of Graduate Studies

CERTIFICATE OF APPROVAL

_____

Ph.D. in Transpersonal Counseling Dissertation

_____

This is to certify that the Ph.D. in Transpersonal Counseling dissertation of

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Has been approved by the Examining Committee for the
dissertation requirements for the Doctor of Philosophy in Transpersonal Counseling
degree of the university of Sedona.

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Member

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Member

Note Fridsma: PhD Certificate of Approval and Dissertation Evaluation Report: see Appendix

Foreword

Writing ‘The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling’ was a challenge to produce original research in relation to the field transpersonal counseling in order to come to a deeper academic and analytical understanding and view at that particular field of study. By presenting this dissertation Fridsma shares his academic vision and results with those interested in this field of research and study and it's ongoing development.

Fridsma states: "Knowledge is the key to wisdom and personal development". This dissertation is build at a Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model in 4 parts (Figures 1-4) developed by Fridsma next to Fridsma's key thoughts and reflections regarding this concept presentation and integrated literature research to state the field of Jungian Analytical Psychology and Transpersonal Psychology and it integrates Fridsma's applied practice research findings and results focused at case and session fragment presentations which are presented to state selected field parts in extend of meditation, dream analysis, ESP etcetera. The dissertation is a research projection with a focus at practice and the relation between Transpersonal Counseling, Metaphysics and New Thought and a key focus at Analytical Therapy and Transpersonal Psychology.

Modeling as instrument used by Fridsma in extend of his 4 presented figures related concept models is important in order to make complex theory visual and transparent by projecting of a visible and understandable schedule model as abstract of presented theory so one can see model related abstracted functional relationships of integrated key factors and integrated theory and practice at work from out of the model. Models are only functional when matching theory explains the model and where it stands for in which case the Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model is related to 4 sub models and matching theory as presented by Fridsma.

Christian New Thought (19th century), Jungian therapy and transpersonal psychology get united with metaphysics and more specific at practical level with Science of Mind (Ernest Holmes) related Spiritual Mind Treatment (affirmative prayer) which all must be seen in extend spiritual client approaches and transpersonal psychology abstracted Transpersonal Counseling and therapy with a key focus at spirituality and religionand it's exploration.

Analytical Psychology and Transpersonal Psychology have both ties with New Thought metaphysics because of spiritual integration, power of mind, transformation action integration, focus at unconscious and subconscious processes, dream and symbol interpretation and analysis, archetypes, the Self, individuation processes and empowerment.

One of keystones of metaphysical integration within the transpersonal and analytical psychology is the shaping reality by mind over matter which for example comes to conclusion by Law of Attraction integration where thoughts become reality by focus at that reality and living in extend of that reality and building pathways to make that reality factual reality for the person who is living that reality step by step. Analytical Psychology for example has also a focus at self shaped reality by mind related empowerment and exploring the imaginary so one goes beyond the regular boundaries of reality because of included exploration of the extraordinary which includes dreams, imagination, spiritual reality, symbolism, archetypes and so on from out of the individual and his or her reality sense and personal development.

There is a difference between scientific (religious neutralised) approaches from out of the academic Analytical Psychology and Transpersonal Psychology fields and the religion and or spiritual Metaphysical approach from out of New Thought emphasized professionals. Fridsma Endorses professional academic methodological approaches and professional methodological religion/spiritual approaches and professional methodological hybrid forms of approaches as long as it is beneficial for the targeted client group and their manifest psychic, psycho-emotional, spiritual/religious immaterial problems and material problems. In short the professional methodological approach of the field operating transpersonal counselor in general has to be suitable to the client which means all has to align with special needs and circumstances regarding the client and client directed problems. Fridsma uses hybrid methodological approaches to work with clients and to tackle and process manifest problems.

Fridsma as professional counselor operates in extend of a general client directed work process method focused at 6 core stages:

Stage 1: Intake stage. Client centred (material and immaterial) problem and background information gathering.
Stage 2: Data analysis stage.
Stage 3: Diagnostic stage.
Stage 4: Plan of treatment and methods stage.
Stage 5: Plan execution stage
Stage 6: Evaluation stage.

Transpersonal Counseling is all about client directed personal development and transformation with a key focus at personal spirituality by exploring the spiritual dimension of oneself including also mystical and transcendent issues of oneself with help of transpersonal psychology in order to come to a process of guided self-realization as part of one's personal growth process and as part of exploring one's personal identity beyond one's ego and by exploring the inner reality and awareness in extend of personal truth and understanding.

Note: Professionally working with clients in extent of psycho social, psycho emotional and psycho spiritual dimensions from out of a counseling practice requires one is professionally qualified to do so and it requires good understanding of psychology, behaviour, psychopathology, methodology, communication and counseling processes.

Fridsma presents his dissertation research mainly with a practical personal key focus at personal practice research and developed model presentation next to his own philosophical and academical thoughts in extent of this all. The unifying integration of transpersonal and analytical psychology elements with metaphysics and New Thought gives this dissertation an extra dimension and unique blend when valuing it in its wholeness.

It is important to note that New Thought as a spiritual religious movement in today's world affects globally at least 2.5 million active related people (source Wikipedia) non detected passive and silent New Thought focused independent individuals not included. This fact makes New Thought important as a living and developing spiritual movement and as a religion. In metaphysical theological sense it is important to integrate aspects of the transpersonal psychology and analytical psychology within its theoretical and practical key concepts in order to work more effectively with individuals. Fridsma's dissertation stands in extend of this unification process to emerge metaphysics with transpersonal and analytical psychology.

In order to conduct and produce transpersonal and metaphysics directed research one has as researcher to think and act beyond boundaries and one has to be open minded towards the extraordinary and spiritual dimension of reality as part of the human entity and as part of life and awareness.

The dissertation research project ‘The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling’ as presented is a blend of applied theory and practice with developed and integrated models to support the projected research concepts and findings. The dissertation is practical by structure and practical of nature so it's uncomplicated and transparent in order to serve as a building stone of key information, criticism and for follow-up and further research.

Herman Fridsma 2006

Acknowledgements:

This dissertation is dedicated to Ineke van Meurs.
I write this dissertation in the name of Ineke van Meurs who fights for her life……

I give thanks to my special close friend Ineke van Meurs who supported me during my task to complete this dissertation although she is very ill and her sickness has made her weak and tired.

Her commitment to me I share in love which give me the power to achieve my goals……

I give thanks to God as the supreme Power in the Universe which gave me the power and inspiration to go beyond the common frontiers and who gave me in a revelation vision the task to write this science integrated unifying transpersonal psychological metaphysical dissertation in line with New Thought philosophy and principles.

I give thanks to Dr. Paul Leon Masters for his supreme lessons which gave me ultimate vision.

May God bless you……..

Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught." Lk. 5:4

Rev. Herman Fridsma M.Msc., B.S.W.,

Preface:

This dissertation is all about presenting a functional integrated transpersonal psychology abstracted tool model as developed and used by Fridsma for his transpersonal psychological metaphysical work theory and practice. The model is called Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model (FTIMPWTM) and is developed by Fridsma in line with the unification of transpersonal psychology, metaphysics and New Thought.

The presented Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model (FTIMPWTM) as developed by Fridsma is basic within the presented dissertation and integrates theory and practice within transpersonal counseling and metaphysical New Thought tradition and functionality.

The Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model (FTIMPWTM) as developed by Fridsma is presented in form of 4 model parts (figure 1-4) including its practical workout functions.

Important:

When reading schedule figures 1, 2, 3 or 4 (FTIMPWTM) know these figures are all together part of the Funerctional Transpersonal Integrated Metaphysical Psychology Work Tool Model (FTIMPWTM) as developed by Fridsma.

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Photo: Herman Fridsma, Amsterdam 2006.

General profile information:

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-Management in Public Organisations, (Public Administration), 1 year diploma course, Instituut voor Sociale Wetenschappen (ISW) , Leiden, Netherlands.
-Social Work, 4 years fulltime, Baccalaureate, (BSW), Hogeschool van Amsterdam (HVA), Amsterdam, Netherlands.
-Behaviour modification of childeren in the intramural healthcare, postgraduate certification course, Leidsche Hogeschool voor Beroepsonderwijs, Denhaag, Netherlands.
-Criminal Policy, postgraduate certification course, Vrije Univerciteit (VU), Amsterdam,Netherlands.
-Private Detective (PI), certification course, DI, Oldenzaal.
-Nutritional Therapy in practice, postgraduate certification course, Nutramin, Baarn, Netherlands.
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-Basic relaxation techniques, course Certificate, SORAG Academie, Beringe, Netherlands.
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A status Practice License: Natuurgeneeskundig Therapeut (Naturopathy), Nederlandse Orde van Alternatieve Genezers, Amersfoort, Netherlands.

N.M.G.
Natura Medicinalis
Practica
---Herman Fridsma---

N.M.G.:
NATUURLIJK
MEDISCH
GEZONDHEIDS
BUREAU

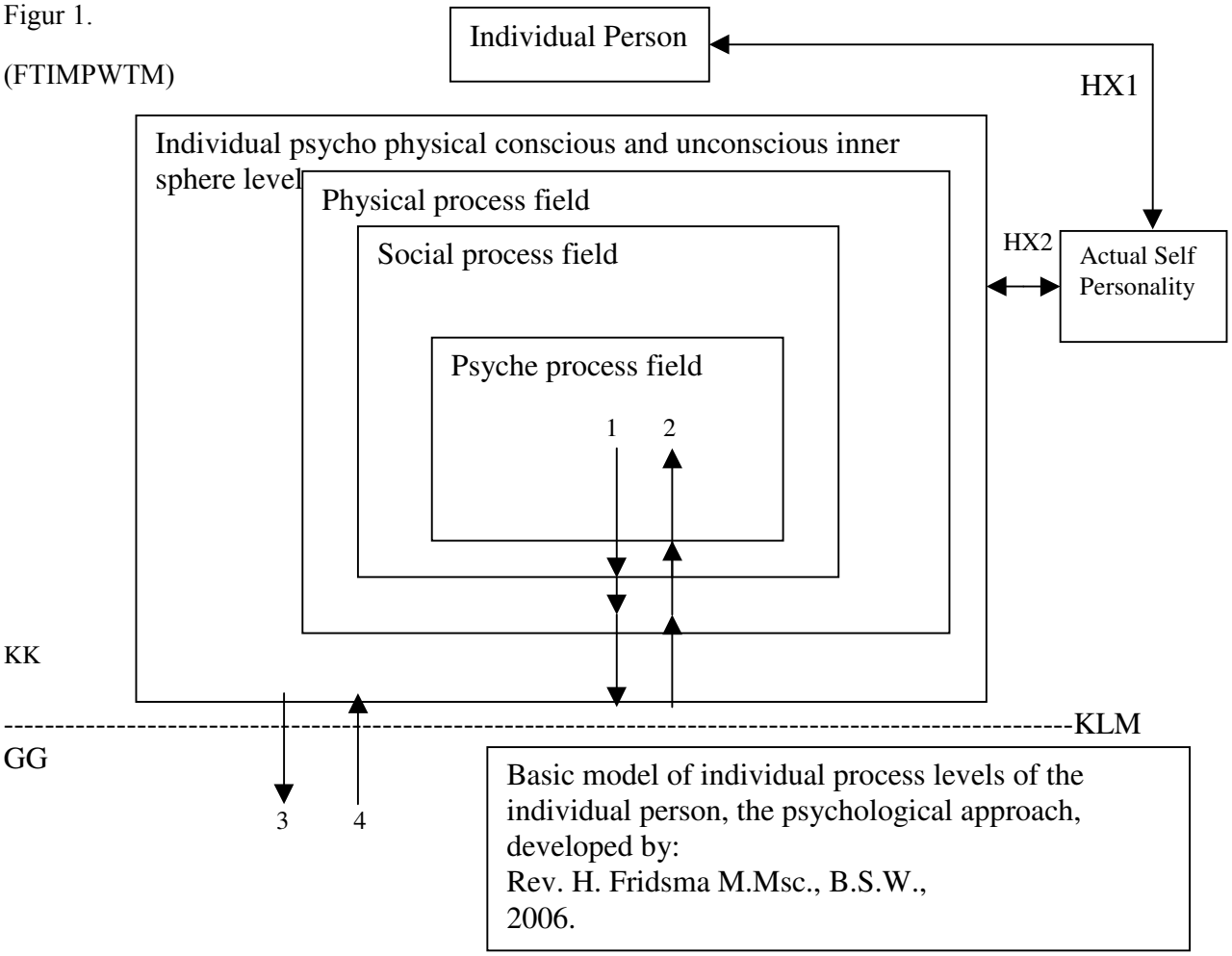
Chapter 1. Introduction: Dissertation introduction part 1:

1.1 Personal relation and history to Carl Gustaf Jung and the Analytical Therapy:

As a boy-child of eight years old I worshiped three extraordinairy people. One was Jezus of Nazareth and the second was Dallas Athenae Goddess of wisdom from the Greece aged century and myths far before Christ and the third one was Jeanne d'Arc (15th centuy, France). They came very often in my childhood dreams to guide me. Years later I realized that Jezus in my dreams was an integrated archetype and part of my unconsciousness in relation to the self and the persona and that Dallas Athenae and Jeanne d'Arc were as archetypes also related to the self and to the anima. This for me was a revelation and the beginning of a search for deeper understanding of the function of unconscious levels in relation to the conscious level and the interaction of Archetypes. I was focused till today at psychiatrist Carl Gustaf Jung (1875-1961) and the Analytical Psychology and the basic process of individuation to complete the individual in its growing process for self realization. Before going to my major dissertation subject I need to introduce a concept model of psychology and metaphysics developed by me which I will explain from out of shortcut modelation steps.

Figur 1.

(FTIMPWTM)



The basic model of individual process levels of the individual person is a primarly psychological basic concept of individual related inner psychological spheres. Base lines 1 and 2 represenst the inner interactions between the individual person. Base line 3 represents the outer reaction responses to the outer world (GG) sphere. KLM represents the line between the innerworld- and outerworld sphere of the individual person. Base line 4 represents the outerworld stimuli to the inner world (KK) sphere.

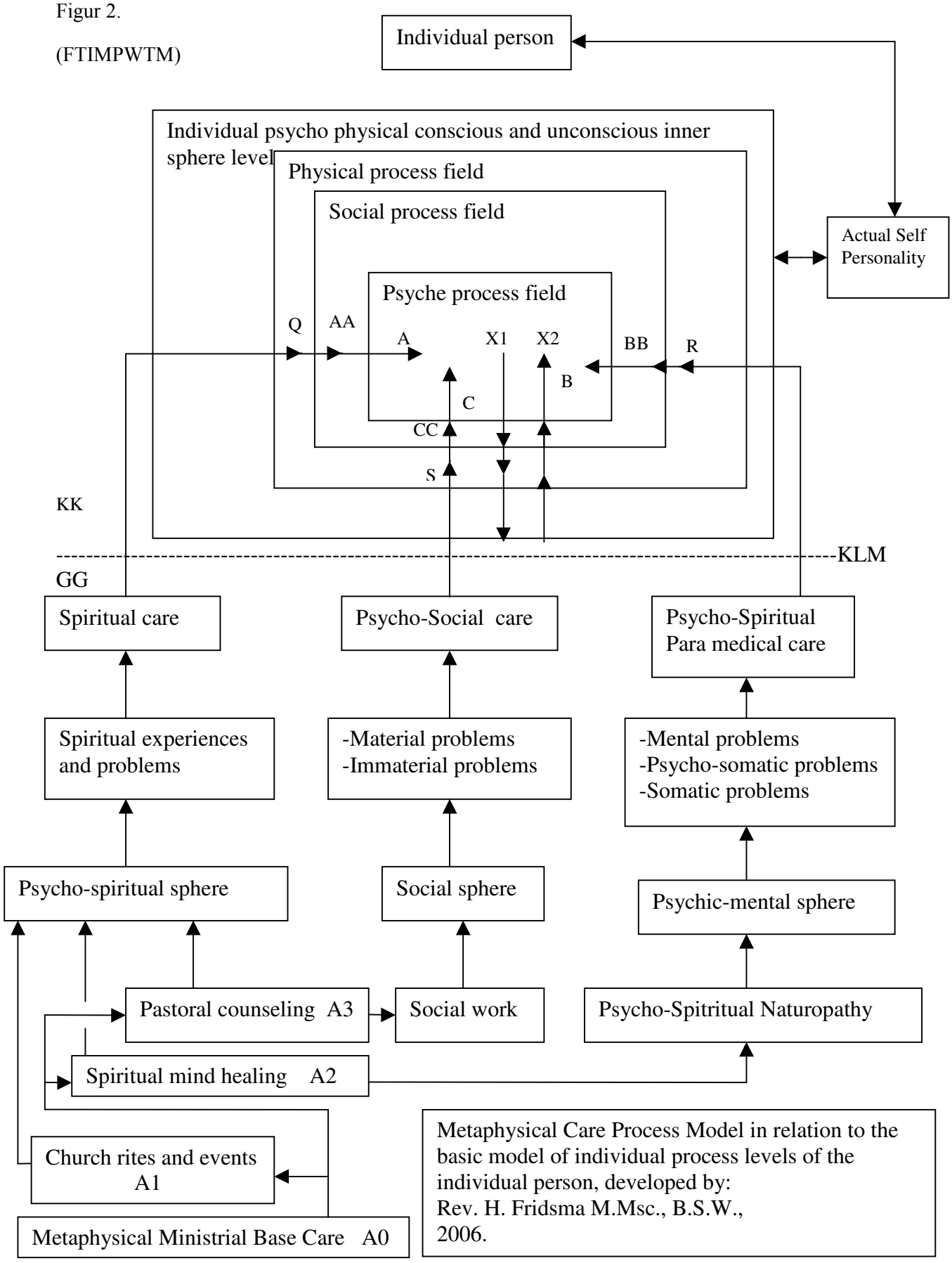
The individual person stands in relation to HX1 in relation to its Actual Self Personality which represent the person's total personality in the present state of consciousness which continually interacts with the individual person. In point HX2 the actual self personality stands in an continual interaction process with the Individual psycho physical conscious and unconscious inner sphere level. Psychologically can the model symbolicaly be represented as an psychological physiological model in which the individual person in relation to the actual self personality has an general individual psycho-physical conscious and unconscious inner sphere level that could be differentiated and split up into related inner process fields and levels. The Psyche process field forms an inner field of psyche related process interactions which also interacts with the social process field and physical process field. Social process field forms an inner field of social related process interactions which also interacts with the psyche process field and physical process field. The Physical process field forms an inner field of physical related process interactions which also interacts with the psyche process field and social process field.

1.2 Introduction: Metaphysical care process model integrated to the basic model of individual process levels of the individual person:

I developed a metaphysical basic process model called "The metaphysical care process model on individual process levels of the individual person", which understanding and implications on the field of methaphysics is important for metaphysicians. I produce this basic model right now into this introduction chapter before I go to my main subject in this doctoral dissertation "The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling", because of its structural importancy from out of multi discilpinair metaphysical correlation between the human subject on all levels and the metaphysical science. The reason why I developed this model is to make clear that the field of metaphysics is a dynamic and differentiated professional field in which multi disciplinair professional approaches from related disciplines can be integrated in relation to the sprecialization of the professional metaphysician.I work with this basic process model into my own practice NMG Gezondheidsbureau in the Netherlands where the basic model is used as an general reference model for metaphysical processes and educational purpose. This model is useful to led clients and professionals see how the metaphysical processes in relation to the client as subject will develop and it let see the channels and metaphysical disciplines that will be used during the process so one can better understand the nature of metaphysics.
The model represents as shown a fundamental but representative realistic psychological metaphysical (theoretical and practical) concept of the metaphysical relation with the individual's inner world from out of the individual's outer world and vica versa. One can see the influence of metaphysical outer world channels on the psycho-physical inner processes of the individual client as subject of the metaphysical transformation processes. One can also see at what levels interactions take place from out of the inner spheres of the individual in relation to the transformation process or processes that is or are set in motion on operational level through metaphysical plan execution orded by the professional. Plan execution takes place after client problem related data inventarisation, anamnese analyse and other client related research and analysis (if there is a need to) which led to professional problem related conclusions, goals and a client care plan. This client care plan will be set into motion by plan execution to get time related transformation process data and results in relation to the client that can be evaluated so plans can be structural modified in time and in relation to the new or changed transformation goals of the consulted metaphysician and the client. The figur 2 basic model displays a frame work of elementary psycho-physical spheres on individual level in relation to Metaphysical Ministrial Base Care instruments as shown in the model.

Figur 2.

(FTIMPWTM)



Metaphysical Care Process Model in relation to the basic model of individual process levels of the individual person, developed by:
Rev. H. Fridsma M.Msc., B.S.W.,
2006.

1.3 Shortcut fundamental model explanation of "Metaphysical care proces model in relation to the basic model of individual process levels of the individual person":

Line KLM is the individual related personal frontier sphere line for area KK (which represents the inner world of the individual's psycho-physical spheres) and area GG (which represent the outher world of the individual.

The Metaphysical Ministrial Base Care A0, is the source for care baselines A1, A2 and A3. The individual person related to the actual self personality has an general individual psycho-physical conscious and unconscious inner sphere that is basicly split up into specific inner process levels called:

(a)- Psyche process field (this is a inner field of psyche related process interactions).
(b)- Social process field (this is an inner field of social related process interactions).
(c)- Physical process field (this is an inner field of physical related process interactions).

Ad a) The psyche process field is primarly in A connected with spiritual care in relation to spiritual experience and problems from out of the psycho spiritual sphere in relation to metaphysical care (pastoral counseling, spiritual mind healing and church rites) and at secundarly level in B connected with psycho-spiritual para medical care in relation to somatic-, psycho-somatic-, and mental problems from out of the psychic mental sphere in relation to psycho-spiritual naturopathy in relation to spiritual mind healing from out of metaphysical care and at tertiair level in C with psycho-social care in relation to material problems and immaterial problems in relation to the social sphere from out of social work which is connected to pastoral counseling from out of metaphysical care and the social process field .

The psyche process field affects in X1 specifically the social proces field and the physical process field and in general the Individual psycho physical conscious and unconscious inner sphere level and in reverse the processes are seen in in X2

The psyche process field forms the central core of the individual client which is connected with all inner processes during life between body and mind of the living individual.

Ad b) The social process field is primarly in CC connected with psycho-social care in relation to material problems and immaterial problems in relation to the social sphere from out of social work which is connected to pastoral counseling from out of metaphysical care and the social process field is also at secundarly level at BB connected with psycho-spiritual para medical care in relation to somatic-, psycho-somatic-, and mental problems from out of the psychic mental sphere in relation to psycho-spiritual naturopathy in relation to spiritual mind healing from out of metaphysical care because of its interaction effects on the social process field as result from this base line. The social process field is in AA because of its effects from the spiritual base line on the social process field with this baseline connected to A0.

Ad c) The physical process field is primarly connected in R with psycho-spiritual para medical care in relation to somatic-, psycho-somatic-, and mental problems from out of the psychic mental sphere in relation to psycho-spiritual naturopathy in relation to spiritual mind healing from out of metaphysical care. The spiritual care baseline can affect the physical process field in relation to physical individual health thats why it is connected with this baseline in Q to A0. The psycho-social care baseline can also affect the physical process field in relation to physical individual health thats why it is connected with this baseline in S to A0.

This metaphysical care process model on individual process level of the client is in essention as seen an basic model for practical understanding of the metaphysical processfield in relation to care given by professional metaphysicians in the metaphysical field. This model is important to understand the different internal levels of problems in relation to metaphysical care and the individual client and his/hers personal development level and inner process levels within this structural concept model.

Metaphysician counselors needs to see the complexity of their workfield and the correlation and interaction on all metaphysical levels in general and the relation between the metaphysician and the client in special to come to a better understanding and professional client centered relationship and professional care environment and individual client related careplan. This basic model shows al essential basic connections from out of a scientific related practical theory concept as an general point of view for the total metaphysical field in relation to care and the individual client so the professional metaphysician counselor can create his/hers functional outlines for specific and strategical, tactical and operational care planning in relation to the client as main subject for care and the goals to achieve in relation to that care and its effectivity and efficiency through strategic practice management and the optimal use of metaphisical instruments like this process model for example.

1.4 Model statement:
Dr. Masters and the International University of Metaphysics and the University of Sedona and professionals in the field of metaphysics or related fields may use this model, and its differentiations and basic concepts for scientifical and educational purpose and research if one will make a notification of me as the sourse of this integral process model concepts.

1.5 Transpersonal Therapy integration:

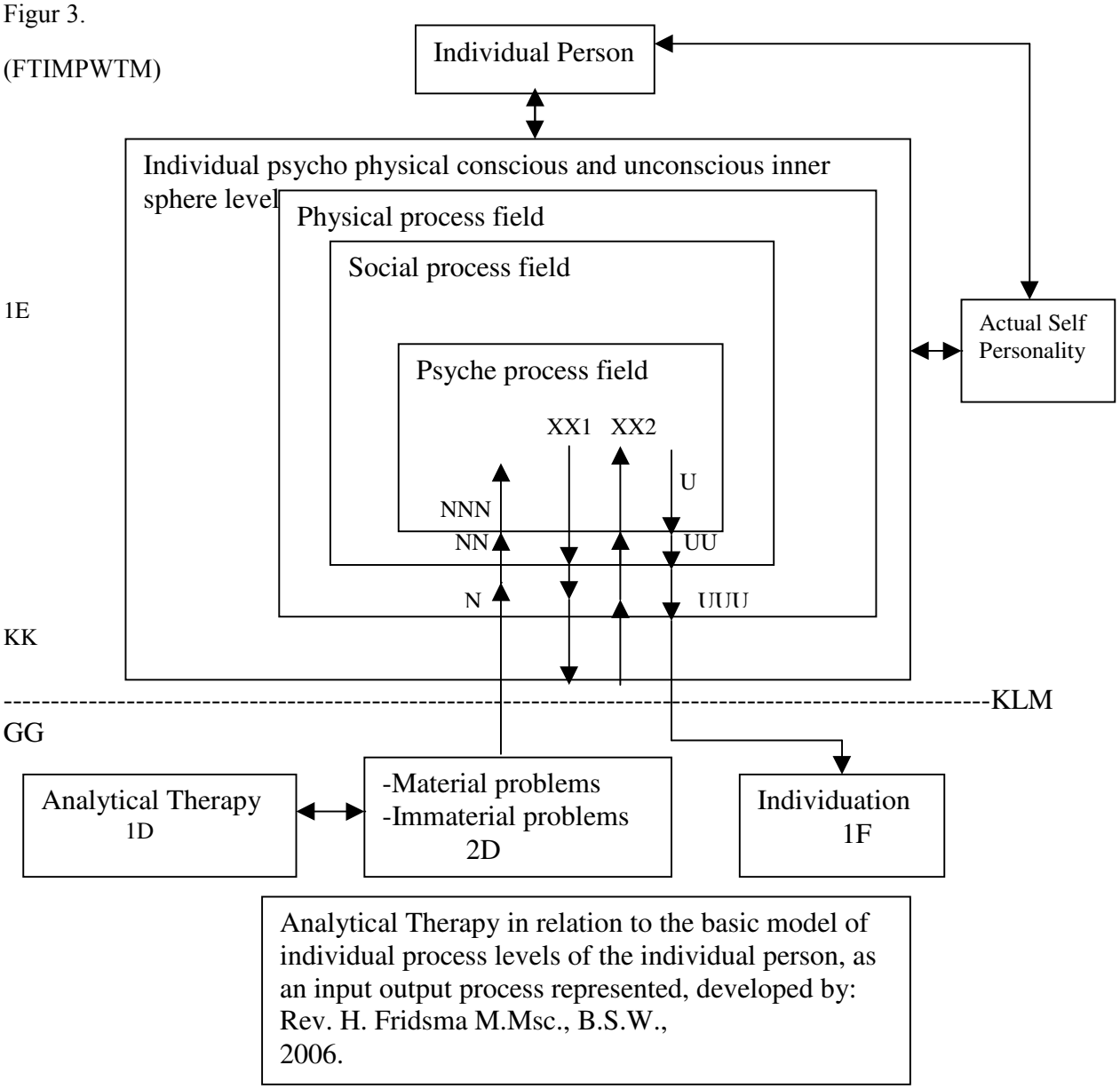
Transpersonal psychology/counseling for example can be strategical integrated into the basic model next to pastoral counseling so one can as counselor use the transpersonal methodology and approach in relation to the client and the transpersonal context of psychological help on client related problems. It is important for the counselor with a metaphysical background that he or she understands the true meaning of the transpersonal concept before using it as instrument for psychological help in relation to the client on individual level. One need to know the ins and outs of the transpersonal concept in relation to the client and the counseling process, the expectations, the goals and the outcome results during the process so one can achieve a greater overal rendament and effectivity because of the fact that the counselor has mastered the concept of transpersonal psychology/counseling for professional client related purpose.

1.6 Metaphysics - transpersonal Therapy and Analytical therapy connection:
Transpersonal Therapy in general and Analytical Therapy in special are important for metaphysics because of the psychological scientific connection from out of the fourth psychological movement which has a relation with spirituality and symbolics ect. These are main subjects in metaphysics. I write especially about the fourth psychological movement because of my personal connection with the Analytical Therapy of Carl Gustaf Jung als special field of my basic orientation and interest. The Analytical Therapy in relation to individuation processes of the client during the therapy progress in time let us see how this form of therapy can be used on psychotherapeutic level for the bennefit of the client and his or hers personal growing process which is related with selfactualization.

The Analytical Psychology is focused on symbols in the personal sphere of the client in relation to the conscious awareness of unconscious processes. Carl Jung used dreams of clients to analyse on its symbolic vallue and purpose in life. Jung had made several intensive studies of oriental psychology and philosophy to come to a deeper sense and understanding of the processes of the unconscious. He integrated oriental psychology and philosophy into modern Western psychological scientific concepts because of the positive results of his research in relation to those fields. Jung opens a new and deeper way of thinking in his time which was related to a spiritual way of thinking. A way to understand the client as subject from out of a spiritual symbolic point of few. His findings where useful for other disciplines like the field of metaphysical science and the years later developed Transpersonal Psychology as an independent psychological field. In my point of view Jung gave us practical instruments and a therapeutical psychological concept to work with from out of a spiritual field in relation to the individual and his or hers personal problems in life. I work some years with the concepts of Jung into my own practice NMG Gezondheidsbureau in the Netherlands. I will show you the integration of Analytical Therapy into my basic model of individual process levels of the individual person, as an input output process.

Figur 3.

(FTIMPWTM)



Analytical Therapy in relation to the basic model of individual process levels of the individual person, as an input output process represented, developed by:
Rev. H. Fridsma M.Msc., B.S.W.,
2006.

Figur 3displays the relation between the Analytical Therapy and the basic model of individual process levels of the individual person, as an input output process.1D is related to 2D and represents the therapeutic input level in relation to the individual person as client. 1E represents the inner sphere throughput proces level within the individual person as an transformation process in relation to 1D and 2D. 1F represents the output process level of results in relation to the personal status of individuation of the individual person as client. The base lines N(N, NN, NNN) AND U(U, UU, UUU) shows the innersphere interactions in relation to the throughput process as conditioned stimuli. The inner baselines XX1 and XX2 forms the innersphere responses on the stimuli of the baselines N and U.

1.7 General modelation information:

I use what I call strategic concepts of transformulae thought experiments in relation to metaphysics to come to strategic models and concepts to develop from out of hypothesis which I use to prove/test on testpersons into my practice to test these basic concepts on their vallue in the practice in general. The results of the subject related outcome and evaluation makes if the research project needs to be remodelled and transformed in relation to the therapeutical goals and practical uses within the field of the therapist/ counselor and the client/patient. The model as represented in figures 1, 2 and 3 is a dynamic model that can integrate and addapt (as demonstrated) different approches of therapeutic systems and has proven to me its vallue as basic model on theoretical and practical level for professional use. From this standpoint seen the model is related to my dissertation main objects the transpersonal therapy in general and the analytical therapy in special in relation to metaphysics. The model figures 1-3 together with Figure 4 form the Funerctional Transpersonal Integrated Metaphysical Psychology Work Tool Model.

1.8 dissertation introduction part 2:

I have explained that I write this dissertation entiteled “The Transpersonal Psychology in general and the Analytic Therapy in special in relation to metaphysical science” because of the important relation between metaphysics and the internal dissertation main objects the transpersonal psychology and the analytical therapy. Metaphysical counseling is based on an spiritual metaphysical counseling approach that is related to the transpersonal approach as spiritual concept which also includes the ideas of C. G. Jung because of his research and integration of spiritual concepts to produce the Jungian vision, psychology and philosophy in relation to his development of the analytical therapy and its individuation process. Metaphysicians can integrate the spiritual and symbolical outcome results of the counseling process from out of transpersonal psychology or analytical therapy for the benefit of their clients to go deeper into the psychological and spiritual core of their case from out of a down to earth psychological base concept related to the Universal Mind and God Power from within under guidance of the metaphysical counselor. So one can see that also on practical level of pastoral counseling one can integrate the whole concept of transpersonal psychology as method or practical parts of it for case related purpose and use within the spiritual field.

In this second part of my introduction chapter I will give you a picture of the field of transpersonal therapy and analytical therapy and the internal connection from out of a substantial strategic scientific literature research and some internet research. This will give you a orerall vision of the fields I present to you from out of this basic approach so you can focus yourself on the dynamic relations and interactions within the scientific field of
counseling/psychology and psychiatry related to the subjects of transpersonal psychology and analytical therapy. Jung, Freud, Maslow, Tart, Grof, Wilber and others had deeply influenced me at my search of the Transpersonal and my professional development.

1.9 Basics and background transpersonal counseling/psychology:

In this section one will see the general concept of transpersonal psychology, the development of the field, the research interests, the criticisms of Transpersonal psychology, and the meaning of transpersonal psychology/counseling, which all could give you an general idea of the field in general, its scientifical impact and basic understanding.

This basics article is a review of Learn More (2006 internet) regarding Transpersonal Psychology which is important to show a objective view at the field of transpersonal psychology, its research, contributions and its critics. "'Transpersonal psychology'", (4th psychological movement, Note Fridsma), is a school of psychology that studies the transcendence or spiritual dimensions of humanity. Among these factors we find such issues as self- development, peak experiences, mystical experiences and the possibility of development beyond traditional ego- boundaries. Thus the interest in human experiences which apparently are 'trans-personal,'or 'trans- egoic'. A short definition from the "Journal of Transpersonal Psychology" suggests that transpersonal psychology "is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness" (Lajoie and Shapiro, 1992:91). The field is considered by proponents to be the "fourth force"' in the field of psychology, the three other fields being psychoanalysis, behaviourism, and humanistic psychology. According to transpersonal theory, these other schools of psychology have failed to give weight to transpersonal or "transegoic" elements of human existence, such as religious conversion, altered states of consciousness and spirituality, in their academic reflection. Thus, transpersonal psychology strives to combine insights from modern psychology with insights from the world's contemplative traditions, both East and West. The transpersonal and spiritual dimensions of the psyche have traditionally not been a focus of interest for Western psychology, which has mainly focused on the prepersonal and personal aspects of the human psyche (Cowley & Derezotes, 1994; Miller, 1998).

The development of the field: (Transpersonal psychology is under constant development and change because of ongoing research and new perspectives (Fridsma)).

Among the thinkers who are considered to have set the stage for transpersonal studies are W. James, S. Freud, C.G. Jung, A. Maslow, and R. Assagioli (Cowley & Derezotes, 1994; Miller, 1998; Davis, 2003). A major motivating factor behind the initiative to establish this school of psychology was A. Maslow's already published work regarding human peak experiences. Maslow's work grew out of the humanistic movement of the 1960's, and gradually the term "transpersonal" was associated with a distinct school of psychology within the humanistic movement. In 1969, A. Maslow, S. Grof and Anthony Sutich were the initiators behind the publication of the first issue of the "Journal of Transpersonal Psychology", the leading academic journal in the field. This was soon to be followed by the founding of the Association for Transpersonal Psychology (ATP) in 1972. Past presidents of the association include Alyce Green, James Fadiman, Frances Vaughan, Arthur Hastings, Daniel Goleman, Robert Frager, Ronald Jue, Jeanne Achterberg and Dwight Judy. In the 1980s and 90s the field developed through the works of such authors as Stanislav Grof, Ken Wilber, Michael Washburn, Frances Vaughan, Roger Walsh, Stanley Kripner, Charles Tart, David Lukoff and Stuart Sovatsky. While Wilber has been considered an influential writer and theoretician in the field, he has since personally dissociated himself from the movement in favor of what he calls an integral approach. Today transpersonal psychology also includes approaches to health, social science and practical arts. Transpersonal perspectives are also being applied to such diverse fields as psychology, psychiatry, anthropology, sociology, pharmacology, cross-cultural studies (Scotton, Chinen and Battista, 1996; Davis, 2003) and social work (Cowley & Derezotes, 1994).

Currently, transpersonal psychology, especially the schools of Jungian psychology and Archetypal psychology, is integrated, at least to some extent, into many psychology departments in US and European Universities. Transpersonal therapies are also included in many therapeutic practices. Institutions of higher learning that have adopted insights from Transpersonal psychology include The Institute of Transpersonal Psychology (US). John F. Kennedy university (US), Californian Institute of Integral Studies (US), Saybrook Institute (US), Naropa University (US) and Liverpool John Moores University (UK). The transpersonal approach is also a part of such organizations as The British Psychological Society, which maintains a separate section addressing the transpersonal perspective. There is also a strong connection between the transpersonal and the humanistic perspective. This is not surprising since transpersonal psychology started off within humanistic psychology (Aanstoos, Serlin & Greening, 2000). By common consent, the following branches are considered to be transpersonal psychological schools: Jungian Psychology, dept psychology (more recently rephrased as Archetypal psychology by J. Hillman), spiritual psychology (Robert Sardello), psychosynthesis founded by Roberto Assagioli, and the theories of Abraham Maslow, S. Grof, K. Wilber, M. Washburn and C. Tart. Transpersonal psychology is sometimes confused with parapsychology, a mistake made due to the overlapping and unconventional research interests of both fields. While parapsychology leans more towards traditional scientific epistemology (laboratory experiments, statistics, research on cognitive states), transpersonal psychology is more closely related to the epistemology of the humanities and the hermeneutic disciplines (humanism, existentialism, phenomenology, anthropology). Transpersonal psychology is also sometimes confused with the New Age. Although the transpersonal perspective grew out of the human potential movement, a movement that many commentators associate with a broad conception of the New Age, it is still problematic to place Transpersonal Psychology within such a framework. Transpersonal psychology is an academic discipline, not a religious or spiritual movement, and many of the field's leading authors, among those Sovatsky (1998) and Rowan (1993), have addressed problematic aspects of New Age hermeneutics.

Research Interests: (Transpersonal psychology has a wilde psychological spiritual focus, Fridsma).

The transpersonal perspective spans many research interests. The following list is adpated from Scotton, Chinen and Battista (1996) and includes:

- The contributions of spiritual traditions – hinduism, yoga, buddism, shamanism, Kabbalah, sufism and Christiam mysticism - to psychiatry and psychology
- Native American healing
- Aging and adult spiritual development
- Meditation research and clinical aspects of meditation
- Consciousness Research
- Psychedelics and Psychopharmacology
- Parapsychology
- Cross-cultural studies and anthropology
- Diagnosis of Religious and Spiritual Problems
- Offensive spirituality and spiritual defenses
- The treatment of former members of cult
- Transpersonal psychotherapy
- Addiction and recovery
- Guided-Imagery Therapy
- Breathwork

- Dying and near death experience (NDE)
- Past-Life Therapy
- Ecology and ecological survival

Contributions to the academic field: (Transpersonal-Psychology is because of its multidisciplinary nature, approaches, research and focus a accepted academic discipline (special note: Fridsma)). Although all models of human development are understood to be intellectual abstractions of reality, transpersonal psychology has made significant contributions to the understanding of human development and consciousness. One of the demarcations in transpersonal theory is between authors who present a fairly linear and hierarchical model of human development, such as Ken Wilber, and authors who present pluralistic or non-linear models of human development, such as Michael Washburn and Ralph Metzner. Wilber's primary contribution to the field is the theory of a spectrum of consciousness consisting of three broad categories: the prepersonal or pre-egoic, the personal or egoic, and the transpersonal or trans-egoic (Miller, 1998). A more detailed version of this spectrum theory includes nine different levels of development, in which levels 1-3 are pre-personal levels, levels 4-6 are personal levels and levels 7-9 are transpersonal levels (Cowley & Derezotes, 1994). Wilber has portrayed the development of consciousness as a ladderlike structure, with higher levels superior to lower levels, and consciousness progressing from lower levels to higher levels. Each new level integrates the preceding level while demonstrating new properties associated only with the higher level (Kasprow & Scotton, 1999). Each level is also understood to include a particular type of personality structure, and a possible vulnerability to certain pathologies belonging to that particular level (Cowley & Derezotes, 1994). Building upon the work of Wilber, transpersonal psychologists have also made arguments in favor of a possible differentiation between pre-rational psychiatric problems and authentic transpersonal problems. The confusion of these two categories is said to lead to what transpersonal theory calls a "pre/trans fallacy", the mistaking of transpersonal states for pre-rational states (Cowley & Derezotes, 1994; Lukoff et.al, 1998). In contrast to Wilber, Ralph Metzner and Michael Wasburn present models of human development that are not hierarchical or linear. Metzner opts for a model that is pluralistic, and rejects the idea of linear development. Washburn presents a model that is inspired by Jungian and psychoanalytic thinking, and which might be charactarized as a spiral. According to Washburn the person emerges from the preconscious depths of the psyche. Later on, in the first half of life, development reaches the stage of normal egoic functioning. In the second half of life, if development goes well, the person might get the opportunity to return to, and reintegrate, the primordial depths of the psyche. Within the frames of Washburns theory this reintegration might be said to take place at a higher, trans-egoic, level (Kasprow & Scotton, 1999). Transpersonal Psychology has also brought clinical attention to a number of psychoreligious and psychospiritual problems. Cowley & Derezotes (1994) note that transpersonal theory has an understanding of spirituality that is integral to human nature, and an essential aspect of being. This understanding is somewhat different from the popular understanding of spirituality as a statement of belief, or as a measure of church attendance; features that could rather be seen as indications of the psychoreligious dimension. Psychoreligious problems have to do with possible psychological conflict resulting from a person's involvement with the beliefs and practices of an organized religious institution. Among these problems are experiences related to changing denomination or conversion, intensification of religious belief or practice, loss of faith, and joining or leaving a new religious movement or cult Psychospiritual problems are experiences of a different category than religious problems. These problems have to do with a person's relationship to existential issues, or issues that transcend ordinary day-to-day reality. Many of these psychological difficulties are not ordinarily discussed by mainstream psychology.

Among these problems are psychiatric complications related to loss of faith, near death experience, mysticism or mystical experience, Kundalini opening, Shamanism or shamanistic initiatory crisis (also called shamanism or shamanistic illness), psychic opening, past lives, possession states, meditation-related problems, and separation from a spiritual teacher. Complications that are considered to present problems of a combined religious and spiritual nature are issues related to serious illness and terminal illness (Lukoff et.al, 1998). Some meditation-related problems, for example, might have to do with the fact that the incorporation of Eastern contemplative systems into a Western setting has not always been sensitive to the socio-cultural context from which these systems originated (Turner et.al, 1995; Lukoff et.al, 1998). A detail that might leave Western practitioners with considerable hermeneutic (interpretive or explanatory) challenges. The term "Spiritual Emergence" was coined by Stanislav and Christina Grof (1989) in order to describe a gradual unfoldment and appearance of psycho-spiritial categories in a persons life. In cases where this spiritual unfoldment is intensified beyond the control of the individual it might lead to a state of "Spiritual Emergency". A Spiritual Emergency might cause significant disruptions in psychological, social and occupational functioning, and many of the psychospiritual problems described above might be characterized as spiritual emergencies (Lukoff et.al, 1998). Besides the psychospiritual categories mentioned by Turner et.al (1995) and Lukoff et.al (1998), Whitney (1998) has also made an argument in favor of understanding mania as a form of spiritual emergency. Because of the nature of psychoreligious and psychospiritual problems, the transpersonal community made a proposal for a new diagnostic category entitled "religious or spiritual problem" at the beginning of the 1990s. This category was later included in the fourth edition of the "Diagnostic and Statistical Manual of Mental Disorders" ("DSM-IV") under the heading "Other Conditions That May Be a Focus of Clinical Attention", Code V62.89 (American Psychiatric Association, 1994; Lu et.al, 1997). According to transpersonal theorists, the inclusion is part of the greater cultural sensitivity of the manual and could help promote enhanced understanding between the fields of psychiatry and religion/spirituality (Turner et.al, 1995; Sovatsky, 1998). The construct validity of the new category has been assessed by Milstein et.al (2000).

Criticisms of Transpersonal psychology: (Criticism is important to stimulatie field research and development (note: Fridsma).

Criticisms of transpersonal psychology have come from several commentators. One of the earliest criticisms of the field was issued by the Humanistic psychologist R. May, who disputed the conceptual foundations of transpersonal psychology (Aanstos, Serling & Greening, 2000). May was particularly concerned about the low level of reflection on the dark side of human nature, and on human suffering, among the early transpersonal theorists. A similar critique was also put forward by Alexander (1980) who thought that Transpersonal Psychology, in light of the thinking of W. James, represented a philosophy that failed to take evil adequately into account. This serious criticism has been absorbed by later Transpersonal theory, which has been more willing to reflect on these important dimensions of human existence (Scotton, Chinen and Battista, 1996; Daniels, 2005). Criticism has also come from the cognitive psychologist, and humanist, A. Ellis (1989) who has questioned transpersonal psychology's scientific status and its relationship to religion and mysticism. This criticism has been answered by Wilber (1989) and Walsh (1989). Friedman (2000) has criticized the field of Transpersonal psychology for being underdeveloped as a field of science, and he mentions a number of factors which he believe are anti-scientific beliefs prevalent in the field. He further differentiates between Transpersonal psychology as a field of scientific psychology,

and the larger area of transpersonal studies which, according to the author, may include a number of unscientific approaches. Doctrines or ideas of many colorful personalities, who were or are spiritual teachers in the Western world, such as Gurdjief or A. Bailey, are often assimilated in the transpersonal psychology mainstream scene. This development is, generally, seen as detrimental to the aspiration of transpersonal psychologists to gain a firm and respectable academic status. However, Scotton, Chinen and Battista (1996) believe that much of this criticism can be nuanced if one differentiates between the field of Transpersonal Psychology on the one hand, and a popular mainstream scene that operates outside of an academic context, on the other. It could also be argued that most psychologists do not hold strictly to traditional schools of psychology — most psychologists take an eclectic approach. This could mean that the transpersonal categories listed are considered by standard subdisciplines of psychology; religious conversion falling within the ambit of social psychology, altered states of consciousness within physiological psychology, and spiritual life within the psychology of religion. Transpersonal psychologists, however, disagree with the approach to such phenomena taken by traditional psychology, and claim that transpersonal categories have typically been dismissed either as signs of various kinds of mental illnesses, or as a regression to infantile stages of psychosomatic development. Thus, as illustrated by the pre/trans fallacy, religious and spiritual experiences have in the past been seen as either regressive or pathological and treated as such.
Article Source: Learn More (2006) Fridsma endorses transpersonal study/research/development.

What does transpersonal psychology/counseling in general mean for the field and research?

John Davis (2003, Spring5) of the Department of Transpersonal Psychology, Naropa University writes about Transpersonal Psychology, its core-business, meaning and purpose: Transpersonal psychology is the branch of psychology which integrates psychological concepts, theories, and methods with the subject matter and practices of the spiritual disciplines. Its interests include spiritual and mystical experiences, meditative practices, ritual, shamanism, and the connections between spiritual experiences with disturbed states such as psychosis, mania, and depression. Transpersonal psychologists apply their work in clinical and counseling psychology, spiritual guidance and pastoral counseling, organizational and community development, health care and healing, the transpersonal dimensions of interpersonal relationships, cultural diversity, gender studies, business, ecopsychology, and other areas. The root of the term transpersonal, or literally "beyond the mask," refers to self-transcendence, the development of the self from a sense of identity which is exclusively individual to one that is deeper, broader, more inclusive, and more unified with the whole. The core concept in transpersonal psychology is nonduality, the recognition that each part or person is fundamentally and ultimately a part of a larger, more comprehensive whole. From this insight come two other central insights: the intrinsic health and basic goodness of the whole and each of its parts, and the validity of self-transcendence.Transpersonal psychology is phenomenological, inclusive, and optimistic. It values and integrates the personal with the transpersonal, the psychological with the spiritual, exceptional mental health with psychological disturbance, and analytical intellect with contemplative ways of knowing. It finds wisdom in Western psychology and philosophy, Eastern spirituality, postmodern insights, and worldviews of indigenous traditions. Such overlaps between psychology and spirituality have been present in both psychology (e.g., the work of William James, Carl Jung, and Abraham Maslow) and in the spiritual traditions (which have their own rich views of development, cognition, social interactions, emotional and behavioral suffering, and methods of healing).

The work of Ken Wilber (Integral Psychology) and Stanislav Grof are at the forefront of transpersonal psychology today. Among its important projects are describing the stages and processes of transpersonal development, researching the psychological effects of meditation, exploring spiritual emergencies (those mystical or spiritual experiences which also create acute debilitating psychological suffering), and identifying the transpersonal dimensions of nature experiences. Transpersonal psychology is a field of inquiry which includes theory, research, and practice, offering insights and applications based on research and experience and methods for evaluating and confirming or disconfirming its findings. It is scientific in the broad sense of the phenomenological or "human" sciences. Research in transpersonal psychology uses both qualitative-phenomenological methods and quantitative methods such as experimental designs. In recent years, the Journal of Transpersonal Psychology has published reviews of research on psychospiritual problems, mystical experiences, meditation, and measures of transpersonal development. Still, most of the work and practice of transpersonal psychology concerns psychotherapy and self-development. Meditation, contemplative prayer, and similar forms of open-ended phenomenological inquiry are core practices for transpersonal psychology. These practices lead to an expanded awareness, a greater sense of presence, and a greater degree of self-integration or self-transcendence. While such practices have been successfully used for self-regulation, relaxation, and pain control and for self-exploration and psychotherapy, they have traditionally been used for self-transcendence and self-liberation. Despite their many surface forms, meditation and contemplative practices can be a means of disidentifying from our "masks" or personalities and realizing our fundamental nonduality. Ritual is another core practice for transpersonal psychology. For many individuals and in many cultures and spiritual systems, ritual is the central means of discovering connections with each other, with communities, with the Earth, and with the cosmos. Other practices that are associated with transpersonal psychology include shamanism, lucid dreaming, visualization, chanting, transpersonal uses of music and art, and religious uses of psychedelic drugs. Transpersonal psychology arose in the 1960's out of work by Abraham Maslow, Stanislav Grof, Anthony Sutich, and others in humanistic psychology. The work of William James on mysticism, Carl Jung on the collective unconscious, and Roberto Assagioli on psychosynthesis anticipated the development of transpersonal psychology. Interest in the psychological implications of Buddhism, Yoga, shamanism, psychedelic states, and holistic medicine fueled its development. At the present time, transpersonal psychology is gaining acceptance by many psychologists, and a number of professional organizations have been established worldwide. The Association for Transpersonal Psychology has published the Journal of Transpersonal Psychology since 1969. Its influences are found in a number of other psychological and psychiatric journals and books, both scientific and popular. Conferences and training programs sponsored by professional organizations such as the Association for Transpersonal Psychology and the International Transpersonal Association also provide training in transpersonal psychology and contribute to developments in the field. Most transpersonal psychologists are involved in counseling and psychotherapy. Transpersonal psychotherapists may deal with spiritual crises or other explicitly transpersonal content, or they may bring a transpersonal context and processes to a broader range of psychological issues such as addictions, emotional distress, relationships, and life transitions. Art therapists, music therapists, dance therapists, and body-centered psychotherapists often use transpersonal principles in their work as well. Transpersonal studies are arising in a number of fields, including medicine, education, anthropology, and organizational development. There are also strong connections between transpersonal psychology, ecopsychology, and deep ecology.

Many people find transpersonal experiences in contact with nature, and many nature-based personal growth practices such as wilderness retreats, rites of passage, and other earth-centered rituals have transpersonal dimensions. Similarly, some environmental activists bring a transpersonal perspective into their work. Deep ecologists such as Arne Naess, Warwick Fox, and John Seed and ecopsychologists such as Theodore Roszak and Ralph Metzner have promoted a kind of self-transcendence or transpersonal identity as a basis for environmental action. They argue that when one's identity expands or deepens beyond the individual self to include the Earth (i.e., a kind of self-transcendence), environmental action is more likely to be based on love, joy, and caring than on fear, shame, or sacrifice and that such a transpersonal attitude leads to action which is more effective and more sustainable. Transpersonal psychology proponents believe that the practices they are developing benefit both psychology and the spiritual disciplines. Psychology can expand toward a fuller and richer accounting of the full range of human experience and potential and incorporate practices that develop this potential. The spiritual disciplines can incorporate insights and skills related to human development and healing to deal more skillfully with the psychological issues that arise with spiritual development. They can more effectively use these issues as gateways, rather than obstacles, to self-realization and authentic service.
Davis, John V. (2003, Spring5). Transpersonal Psychology has a deep impact at individuals because of spiritual, psychological and religious integration (Note Fridsma).

Ken Wilber Michael E. Zimmerman sets the transpersonal psychology from out of a deep view when he writes from out of history in relation to the transpersonal and this time: Drawing on thinkers ranging from Plotinus and Aurobindo to Hegel and Piaget,
and grounding his own thought in extensive meditation practices, Ken Wilber synthesizes modern science and traditional spirituality to provide a progressive understanding of cosmic, biotic, human, and divine evolution. In Up From Eden: A Transpersonal View of Human Evolution (1981), Wilber describes the three basic modes of human development: prepersonal, personal, and transpersonal. The prepersonal characterizes societies oriented by magical and mythical modes of consciousness. Personal consciousness emerges in a few elite persons thousands of years ago and eventually culminated in the mental-egoic consciousness of Enlightenment modernity. Unfortunately, mental-egoic or personal consciousness often (but not always) involves dissociation of ego-mind from body, emotions, nature, female, and God. Mental-egoic consciousness entails heightened death-anxiety, which people (especially men) have sought to assuage through Atman projects that seek to make the mortal ego immortal.

The technological domination of nature may be understood in part as such an Atman project. Although alienated and dissociated both from nature and from God, mentalegoic consciousness may continue its evolutionary trajectory toward the centauric stage,
which reintegrates mind/body while recognizing the perspectival and thus partial
character of worldviews. In subsequent transpersonal stages, humankind would
experience the divine presence in all phenomena, thereby generating compassion for all sentient beings.
According to Wilber, all phenomena are manifestations of the Divine,
the Alpha and Omega of cosmic history. Despite the drawbacks of mental-egoic consciousness, Wilber maintains that worldwide achievement of it and the institutions related to it (including constitutional democratic government, freedom of inquiry, sustainable economic development) would have a dramatic positive impact on humanity’s treatment of nature. Rational-democratic societies do not make war on one another; moreover, they can alter their practices in ways that avoid environmental catastrophe,

thereby making possible the continuing evolution of consciousness needed for long-term well being of Earth and humankind. Ken Wilber Michael E. Zimmerman (London: Continuum,
2005) At individual level of the individual all stands in relation to body, mind, spirituality and God sense next to personal development and (sub)conscious awareness (Fridsma).

Linda Seligman makes an important statement when she writes about transpersonal counseling:
Transpersonal counseling, derived primarily from eastern traditions and beliefs, also has a strong philosophical emphasis. Focusing on spirituality and transcendence of the material world, this approach can provide a powerful antidote to our hurried and stressful lives. Transpersonal counseling seeks to raise people's awareness of the interrelatedness of all beings, our purpose and place in the universe, and our potential for higher levels of awareness. This approach encourages use of intuition, spiritual development, meditation, and other practices designed to promote inner peace and enlightenment. Adherence to structured religious beliefs and practices may or may not be part of the sort of growth that is valued by transpersonal counselors.
Seligman (2004:212).

Yartekwei placed trancepersonal psychology from out of it's historical roots when writes:
Transpersonal psychology grew out of humaistic psychology with the express purpose of studying what are evidently human experiences that had been ruled out of court by experimental psychology. It was Maslow who insisted that the 'self' needs for stimulation. Indeed he was sure that desires for self-transcendence were not only real but also merited serious attention. Transpersonal psychologists study altered states of consciousness, the effects of psychotropic drugs, meditation and various Eastern religious practices. As a parallel development, transpersonal psychotherapists regard spiritual growth as central and essential in all therapy or counseling. All such therapists have their own particular understanding of what 'spiritual' growth might be. But they are united in the view that spiritual growth is curcial for the therapeutic process. Three examples of therapies might be classified as transpersonal are:
1. The work of holocaust survivor Victor Frankl – which he dubbed logotherapy.
2. Carl Gustav Jung's indivituation.
3. Italian psychiatrist Roberto Assagioli's psychosynthesis.

Yartekwei Larty (2003:86:87).

Kevin A Fall placed the transpersonal approach within a deep spiritual meaning when he writes:
Spirituality, Kohut,(1971, 106) wrote that "the relationship between the true believer and his God…corresponds to the ancient omnipotent self-object, the idealized parent imago." In this way he reduced mere belief in God, which is a form of legitimate religion-wich is in contrast to authentic religion, which involves not belief, but contemplative and direct experience of God (Wilber, 1999, vol. 3)-to the self projection of an ideal selfobject. It is quite noteworthy that the vast majority of transpersonal and integral theorists, those who theorize a spiritual domain in humans that transcends the ego or self, draw heavely from psychodynamic theories such as object relations and self psychology. In fact, Boorstein (1997) described at length how self psychology interfaces with both Buddhist meditation and the christ based practices. Kohut's work is infused throughout with Boorstein's transpersonal approach to psychotherapy.

Affirming both Kohutian and transpersonal contentions regarding spirituality, research suggests that one's level object relations development is positively correlated with one's image of God and that both positively correlate with spiritual maturity (Hall & Brokaw, 1995; Magaletta, 1996; Mcdargh, 1986). Self psychology and object relations theories posit that one's relations with other people constitute the foundation of one's experience. The highest realms of human experience and development, as reported in the perennial philosophy-the distillation of commonalitiesof the world's major spiritual traditions-are comprehensible only from a perspective that attends to the experience of the self's relation to others and, ultimately, to the self's identity as spirit (Wilber, 2000). This psychological perspective can be seen among contemporary spiritual teachers: "the ego that is to be transcended exists only in the context of relations…(T)he most fundamental (spiritual) disciplines, are those in the domain of relations"(Avabhasa, 1993, 12). Fall (2004:101).

Roy Moodley and William West have a case when they noticed that transpersonal psychology is an research and practice field of great importancy:

From the early experimentation with psychedelic drugs in the 1960s, (e.g., Das 1971), the transformative and therapeutic use of alternated states of consciousness (ASC) has been refined (Grof, 2000). Transpersonal psychology, the fourth wave of therapeutic development, is a growing field of research and practice that seeks to better understand these states, their prophylactic potential and their ability to support personal growth.
Moodley (2005:260).

Roy Moodley and William West refers to important studies in relation to transpersonal research:

A tenet of transpersonal psychology, consistent with spiritual healing traditions, is that the directed inner activities of a person may affect others. In addition to praying for the client, the therapist may direct visualizations or thoughts to facilitate beneficial changes in the client. Imagery that presumably results in changes in another person is termed transpersonal imagery (Braud & Schlitz, 1989, Samuels, 1990). Some emperical support exists for the assertion of transpersonal influence. More than 35 studies have indicated that prayers and meditations can be beneficial even for individuals at a distance (Byrd, 1988). The results of hundereds of studies have strongly suggested the possible influence of attention on electronic functioning as well as on living organisms. Changes in electroencephalogram patterns were recorded when persons tried to communicate with others at a distance (Orne-Johnson, Dilbeck, Wallace, & Landrith, 1982). Braud and Schlitz (1989) conducted a study in which transpersonal visualization was used to alter the autonomic nervous system activities of others remotely. It appears that adequate methodological procedures were utilized in many of these studies. Another therapeutic activity that integrates spiritual healing techniques into psychotherapy is the reliance of the therapist on an intuitive process to guide therapeutic activities. Intuition-"listening with the third ear"-involves the ability to acces thoughts and feelings that reflect an inner knowing or understanding (Agor, 1984). In a psychotherapeutic approach connected with healing traditions, a close connection between the client and therapist exist. At times, a sense of therapist-client experiental fusion is an important ingredient that facilitates therapeutic change. Moodley (2005:277).

Paul B Pedersen, Juris G Draguns, Walter J Lonner and Joseph E Trimble placed transpersonal psychology from it's historical roots into todays world of therapy and practice:

The transpersonal was developed out of humanistic psychology, whose theorists have asserted that psychology is also about the study of the soul (Elkins, 1995).

Contributers such as Carl Jung, Abraham Maslow, Rollo May and James Hillman have suggested that spirituality and the search for meaning are the center of human existence. Definitions of transpersonal psychology and psychotherapy derive from both psychological and spiritual sources. According to Cortright (1997), "Transpersonal psychology can be understoot as the melding of the wisdom of the world's spiritual traditions with the learning of modern psychology" (p.8). In this way, transpersonal psychotherapy is concerned with "developing a self while also honoring the urge to go beyond the self" (p.9) This process typically involves an expansion of counsciousness and connection with realities that are often beyond the scope of emperical methodologies. One of the early contributors to the conceptualizationof vary stages of consciousness and modalities of therapy was Ken Wilbur (1981). Today, transpersonalists are not as likely to compartementalize therapies into discrete stages; rather, they include both ordinary and extraordinary levels of consciousness in honoring the human search for the sacred and for trancedence. Apart from theory and technique, however, the most important ingredient of transpersonal therapy is the "consciousness of the therapist" (Cortright, 1997, p.14). Pedersen (2002:278).

Dolores Krieger writes about fundamental theories and researchers of transpersonal psychology: Transpersonal psychology, as a study of man's normal but often crucial relationship with the realities of the spirit, arose to public view in the late 1960s. It directly challenged the continuing mechanic and reductionist scientific viewpoint, which ignored claims of spiritual reality. The acceptance of this new dimension of psychology grew out of A.H. Maslow's studies of peak experiences, Tart's study of deep states of consciusness, the Greens biofeedback study of yogis. Grof's extensive studies of the human psyche using psychedelic drugs, and Kent Wilbur's profound integration of the psychologies of East and West. These briljant intellectual outpourings came on the heels of the popular introduction into the United States of Indian, Tibet, and the Chinese philosophies reaching back thousends of years. Over time, the field of transpersonal psychology has throughly integrated these ancient and comporary views into a synthesis of optimal states of consciousness that is in accord with the leading-edge through our time. The transpersonal is an intensely private, often secret experience. It seems to arise out of the same domain as does intuition and, like intuition, is often nonverbal. Tart considers transpersonal experience to be part of the "super consciousness." Transpersonal perception allows acess to multiple realities, but the validity of this inner vision rests on uncommon clairity in the interpretation of one's perceptions, which are bolstered by strong intuitive insights and a stable, healthy ego. There is growing evidence that, if these attributes can be reached that provides entrée to inner sources of illumination and inspiration, which can be precious allies. As Grof's extensive studies on transpersonal aspects of human consciousness have demonstrated, these experiences seem to occur beyond the limits of space and time as we know them and to "tap directly into sources of information that are clearly outside the conventionally defiened range of the individual…and span an immense uninterupted experiential continuum." The range of experiences that have been reported is all but inconceivable. There are detailed accounts of ancestral experiences, racial and collective memories, historical events, and an entire spectrum of extrasensory experiences that Grof considers valid transpersonal happenings.Krieger (2002:92:93).

Wouter J Hanegraaff makes some important statements and key notes when he looks at the historical and present developments in relation to transpersonal psychology when he writes:

Transpersonal psychology has developed since this period as that branche of psychological theory which takes religious and mystical experiences seriously as constituting a domain sui generis, refusing to follow the reductionistic interpretations widely accepted in other psychological schools. In doing so, claims well-known autoroties like William James and Carl Gustav Jung as predecessors.

Transpersonal psychologists have devoted themselves to both emperical and theoretical research. The emperical branch has largely concentrated on the field of socalled Altered States of Consciousness (ASC's) induced either by drugs or by various mind-expanding techniques. Theoretical work has concentrated on devising all-embracing "cartigraphics of consciousness" which distinguish a hierarchy of levels in the psyche. The permise is that the traditional psychological schools adress the lower levels of the psyche, but are largely inadequate for dealing with the higher or transpersonal levels. The latter are seen as the proper domain of spiritual traditions, especially those of Oriental orgin. Transpersonal psychology thus aims at the theoretical synthesis of Western psychology and Oriental Spiritual systems and technologies. This attempt to integrate religiously-based theories into secular psychology has brought transpersonal psychologists into conflict with dominant views of science. Refering to Thomas Kuhn's famous Structure of Scientific Revolutions, they have therefore caled for a new scientific paradigm to replace the outdated "Cartesian-Newtonian" framework. Very significantly, most transpersonalists go beyond the basically emperical approach to "transpersonal experiences" as exemplified by William James and others, in affirming that the new paradigm should accept the essential truth of the so-called perennial philosophy as axiomatic for research. At this point, it suffices to conclude that the transpersonal school, positing the perennial philosophy as the proper foundation of scientific research, has resulted in an openly religionist psychology. Hanegraaff (1996:51).

Bruce Scotton gives an importand view from out of the psychiatric field in relation to transpersonal psychiatry and psychology from out of the perspective of development:
The fields of transpersonal psychiatry and psychology have evolved as a context to study and work with these experiences and levels of development. Transpersonal, meaning beyond the personal, refers to development beyond, conventional, personal, or individual levels. More specifically, transpersonal refers to development beyond the average, although such higher functioning turns out to be more common than previously was thought. Transpersonal development is part of a continuum of human functioning or consciousness, ranging from the personal (before the formation of a seperate ego), to the personal (with a functioning ego), to the transpersonal (in which the ego remains available but is susperseded by more inclusive frames of reference).

Transpersonal psychiatry, therefore, is psychiatry that seeks to foster development, correct developmental arrests, and heal traumas at all levels of development beyond, or transcendent of, the individual. The meaning of the terms transpersonal and spiritual must be sharply differentiated from the meaning of the term religious. Religious refers to the belief system of a specific group, whose members usually gather around specific contexts that contain some transpersonal elements. Spiritual refers to the realm of the human spirit, that part of humanity that is not limeted to bodily experience. Transpersonal experience in addressing all human experience beyond the ego level, includes spiritual experience but also includes embodied human experience of higher levels. An example of this intermediate, transpersonal level, still embodied but beyond ego functioning, might be found in some of the practioners of Gandhi's satyagraha and in Marten Luther King's civil right workers,

who were willing to nonviolently risk their lives for higher values, trancending concern with transpersonal experiences exist outside of any religion. Transpersonal psychiatry and psychology address that universal aspect of human consciousness that is transpersonal experience and do not propound the belief of any one religion. Spiritual experience is wide spread throughout all cultures and all times.

Any survey of the greatest artists and thinkers and their best works would reveal an extremely high incidence of concern with spiritual-transpersonal issues: universal brother- and sisterhood, surprassing love, attachement to principles above self, life beyond death, the search for connection between human beings and the world and moral and ethical virtue. Despite the universality of transpersonal experience and the implied valeu it is accorded in our collective judgements of what constitutes greatness in human endeavor, our current "scientific" study of the psyche fails almost entirely with the transpersonal realm.

An important reason for limitation of Western theories of the mind is ethnocentrism. The wisdom traditions of other cultures, particulary Hinduism and Buddhism, for centuries have contained much more higher states of consciousness and how to produce them. Only in the last few decades has science taken these traditions seriously enough to begin to research them. Scotton (1996:3:4:5:6).

Michael Daniels write about transpersonal psychology from out of a multidisciplinair standpoint in relation to other fields:
Although academic transpersonal psychology has itself developed within the domain of scientific psychology, it has always recognized the value of other disciplines in contributing to our understanding of the transpersonal. It is therefore quite happy to see itself as part of this larger transpersonal orientation that includes transpersonal approaches within, for example, anthropology, business, counseling, cultural studies, ecology, education, medicine, neuroscience, pharmacology, philosophy, politics, psychiatry, psychotherapy, religious studies, and sociology. Such a broad transpersonal movement represents not only the hope for an integral approach to knowledge, but also a commitment to widespread spiritual transformation in the individual, social, cultural and political spheres. In arguing that transpersonal psychology is a science, this should not be taken to imply scientism, or the crude attempt to reduce all phenonema to a strictly materialistic and mechanistic explanation. The preferred mode of explanation in transpersonal psychology is hermeneutic (emphasizing understanding and interpretation) and should involve psychological rather than physical or physiological constructs. In other words transpersonal psychology focuses upon explicating the human meaning of transpersonal phenonema which, within the framework of a psychological discipline, can only be achieved using psychological discourse. Of course, this is not to say that transpersonal psychology cannot learn from neurophysiological studies (e.g., examining the brain processes that correlate with transpersonal experiences), but simply that a knowledge of brainprocesses cannot explain the irreducible phenomenological qualities (qualia) of the experiences themselves, nor their meaning and significance to the person (cf. Lancaster, 2004; Velmans, 2000). Daniels (2005:15)

1.10 Analytical Therapy and Carl Gustaf Jung:
Now I will show you some important statements and scientific keynotes in relation to the analytical therapy and the importance of Carl Jung and his psychology in todays world so one gets more insight in the meaning and purpose of Jungian psychology and its philosophy. To me Jung is a visionary and a great academic teacher and researcher/writer who was far ahead of his time and psychological developments at level of depth psychology, methodology and therapeutic client approaches. Jung as psychiatrist and researcher had deep impact at my personal development.

Raymond J Corsini describes analytic psychology in his dictionary as follows:
(C.G. Jung) the theory of personality that includes some of Sigmund Freud's psychoanalysis but minimizes sexual motives and maximizes individual factors. The psyche is interpreted primarily in terms of philosophic values, primordial images and symbols, and a drive for self-fulfilment. The object of life, according to Jungian philosophy, is to achieve a creative balance among all forces.
S Corsini (1999:46).

Stephen Palmer notes the historical importancy of Jung from the past till today:
At one time very close to Freud, the psychiaterist Carl Jung established his own 'analytical psychology' or Jungian analyses (although he was not happy with the latter term) from the early part of the twentieth century. Jung disagreed with Freud's stress on childhood as the seat of all later ills, gave due weight to adulthood and old age and the complexity of the psyche, and focused on a lifelong process of individuation. Jung was influenced by mythology, anthropology, theology, astrology, alchemy and other disciplines, advocated a collective as well as an individual unconscious, and introduced many non-Freudian techniques. Modern Jungian therapy has its own school of developmental, archetypal and classical therapy and is sometimes considered a transpersonal (spiritual oriented) aproach.Palmer (2000: 8/9).

Stephen Palmer gives a brief but important describtion of the core of Jungian therapy:
Jungian therapy is a psychodynamic therapy, It places value on the lifelong struggle towards awareness of how our inner and outer worlds relate and on personal growth and development throughout life. The focus is on fostering relatedness both to the self and others. The aim is for the client to become both psychologically stronger and more aware of what is creative and what is destructive in themselves and their lives. This represents an inner journey of self-discovery and personal meaning, sometimes arduous but profoundly rewarding, and unique to each person. The client is then in a position to pursue psychological growth independently and in their own individual way. Palmer (2000: 252).

Frederick L. Coolidge makes valid statements during his written argumentation that shows one the importance of dream-interpretation from out of historical perspectives:

Carl Jung began studying with Freud in 1907, their relationship developed to the point where Freud chose Jung to carry on his psychoanalytic activities, and called Jung his 'son' and 'crownprince.' However Jung was obviously independently briljant and creative, and ultimately developed a more positive view of the unconscious. They disagreed on the nature of God. Freud maintained that God did not exist and was created out of reaction formation. Jung saw the developmend of God images in all cultures as a kind of proof of God's existence. By 1914, their split was so divisive that, although Freud lived 25 more years, they never spoke to another again.

Jung went to sleep one night and had a dream. In the dream, instead of his customary sophisticated audience, he saw himself in a public place addressing a huge thong of people. They were not only listening to him carefully, but they also understood him! Because Jung's psychological theories were intimately tied to dream messages, he could hardly refuse to listen to his prophetic dream. A short while later, he agreed to do the book, called Man and his symbols, The book had two conditions attached to its undertaking: it was to be a collective effort by Jung and his closest colleagues; and the tv interviewer would serve as the arbiter between the autors and the publisher. Jung planned the structure of the book, chose his colleagues and their topics, and wrote the main and first chapter,

‘Approaching the unconscious’ He died on june 6, 1961, just ten days after he completed his chapter and had approved the drafts of the other autors. Although seemingly impossible, Jung probably believed in the power of the interpretation of dreams even more than Freud.

Dreams ae as real as any other psychological phenonema. Furthermore, dreams are intensely personal. They cannot decoded by any standard glossary of meanings. Thus, you cannot buy a dream interpretation dictionary, look up dreams about lobsters, and read that it means yor father was a callous person. Jung thought that dreams were messages from an individual’s unconscious, and, even although all people share a collective unconscious, the messages are, nevertheless, personal and individual. A person’s dreams cannot be interpreted by a glossary, codebook, or dictionary. On the importance of dreams and messages (in an athology of his writings published in 1970, Psychological Reflections), Jung wrote the following: The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego=consciousness, and which will remain psyche no matter how far our ego extends (p.53). Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. (p.53). Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. p.54).

Freud vacillated somewhere between standard meanings and personal meanings for dream symbols. Freud clearly reject strict decoding methods for interpreting dreams. Yet he found fascinating ancient dream interpretation approaches as in the Oneirocritica. As noted earlier, the Oneirocritica used a combination of both standard meanings and also the circumstances of the dreamer, such as the dreamer’s occupation. Freud noted that dream symbols are old as language itself. He wrote: Dreams make use of this symbolism for the disinguised representation of their latent thoughts. Incidentally, many of the symbols are habitually or almost habitually employed to express the same thing. Nevertheless, peculair plasticity of the psychical material (in dreams) must never be forgotten. (Freud, 1900, p.387).

In Man and his Symbols, Jung wrote: It is plain foolnishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. No dreamsymbol can be seperated from the individual who dreams it, and there is no definite or straightforward interpretation in any dream. Each individual varies so much in the way that his unconscious complements or compensates his conscious mind that it is impossible to be sure how far dreams and their symbols can be classified at all (Jung, 1968, p.38). It is for this reason that i have always said to my pupils: “learn as much as you can about symbolism; then forget it all when you are analyzing a dream.”. Coolidge (2006: 58/59/60).

Laura Sutton and Jason Hepple makes some important statements in relation to individuation:

Carl Jung wrote of a ‘psychology of its afternoon’ (Jung 1929, quoted in Garner 2002, p.128, and opened up the concept of continuing development throughout the lifespan, with different tasks being relevant at different lifestages. His notition of individuation as a journey towards self-understanding and exploration of the self archetype mark a move away from a child-
centred view of psychodynamics with the emphasis on early object relations and parental relationships. As Garner (2002) points out,

however, Jung wrote less about ‘senex’ than the other archetypes and she muses that the adjective “wise” may have been added to ‘old man’ more as defence than as an acceptance of ageing. Erikson clearly acknowledged the progression of dilemmas throughout the life cycle, where developmental challenges present both obstacles and opportunities for progression and resolution. Sutton (2004:56).

Richard Nelson-Jones thinks in relation to the importancy of process medels when he writes about analytical therapy:
An early version of a process model was that of Carl Jung, who cited four stages of analytical therapy: confession, elucidation, education and transformation (Jung, 1966). However, for the most part, the major theorists have refrained from stating the practice of their therapeutic approaches in clearly numbered stages. Nevertheless models of psychotherapy and counseling process abound (for instance, Carkhuff, 1987; Corey and Corey, 1998; Egan, 2002). An important point about these psychotherapy and counseling process models is that, in the main, they apply the concept of learning and using skills to psychotherapists and counsellors rather than to clients. These models are problem-management models that may insufficiently address assisting clients to improve their skills for preventing and managing future similar problems. Nelson-Jones (2004: 80).

Edward W. L. Smith, has a scientifical vision in relation to analytic therapy development stages: The theme of growth in both participants, therapist and person in therapy alike, is one which was addressed by Carl Jung. Jung discussed four stages in development of analytic therapy, namely, confession, elucidation, education, and transformation. With regard to the first stage Jung wrote that the prototype of all analytic treatment is in the institution of the confessional. With the invention of the idea of sin came the need for psychic concealment, or secrets. Secrets are for Jung like a psychic poison. Although, in small doses, this poison is necessary for individual differentiation, too much alienates the processor from her or his community. A secret when shared with someone can be beneficial, but a private secret works like a burden of guild, thus cutting the person off from her or his community. When conscious of the secret, the situation is less severe, but when the secret is repressed, the hidden content splits of into an independent complex. The secret is then hidden even from oneself. The act of holding back emotions also constitutes concealment. The affect which is held back is a type of secret. This is not to be confused with socially appropriate self-restraint, of course. Jung concluded that “the respective predominance of secrets or of inhibited emotions is probably responsible for the different forms of neurosis…. To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness” (1966, p.58). It follows that the goal of the confessional stage of therapy is catharsis, or cleansing. This meant, for Jung, ‘full confession – not merely the intellectual recognition of the facts with the head, but their confirmation by the heart and the actual release of suppressed emotion’ (p.59). Explaining that even though the effects of confession can be very great, often even leading to astonishing results, Jung went on to write that it is not a panacea. For some persons in therapy a further type of analysis is necessary, that being an analysis of transference. This phase of therapy Jung termed elucidation. The cardinal distinction between confession and elucidation is that confession, which is catharsis, brings into ego consciousness material which should normally be in the conscious mind, whereas elicudation of transference involves material which would hardly ever become conscious in its orginal form of parent-child incest fantasies. The third phase of therapy has its focus the social education of the person in therapy.

Unlike the second phase, which relies on reductive explanations and leads backward to childhood and downward into the unconscious, Jung saw this third phase as drawing the person person out into the world and on new paths of social involvement and adaptation. It is useful to think of confession as the pre-Freudian stage in the development of therapy, elucidation as the Freudian stage, and education as the Adlerian stage. “Whereas Freud is the investigator and interpretator, Adler is primarily the educator.” (Jung, 1966, p.67). As i read Jung, i believe that he saw these not only as three stages in the development of psychotherapy, but also as stages which a given person in therapy may traverse in the course of a complete analysis. Clearly, he expressed appreciation for the value of each, emphasizing that each one may be the most important for a given person in therapy. The catharsis of the confessional stage makes one feel, the elucidation of transference frees one from childhood illusions about how life is, and education brings one to realize that confession and explanation do not by themselves lead to normal adaptation. They each address an aspect of the same problem. (Jung, 1966). The fourth stage is the contribution of Jung, the stage of transformation. Using the metafor of chemical reaction, Jung explained that when the therapist and the person in therapy come together both are transformed. The therapist cannot influence without being herself or himself influenced. The therapist must live up everything which he or she expects of the person in therapy, no matter how painful this may be. This calls for self-examination and self-criticism on the part of the therapist. It also argues strongly for therapist’s personal therapy. In fact Jung stated that he, based on Freud’s invaluable discovery that analysts have their own complexes, was the first to demand that the analyst should be analyzed! If we think of these not just as historical-theoretical stages, but as stages in a parallel personal-therapeutic process, we can see that, in many instances of therapy, this final stage may not be reached. Indeed, in many instances the entire course of therapy may be restricted even within the first stage, let anlone the second, third, or fourth, due to factors internal to the therapy or due to many possible outside economic or logistic factors. The experience of the profundity of the stage of transformation may be precluded by brief therapy models – those in which therapy is truncated at the point of symptomatic relief, for example. My point is that many therapists and many persons in therapy may have limited or no experience with the stage of transformation. Unfortunately, such lack of experience on the part of a therapist may result in not just a misunderstanding of what happens between therapist and person in therapy duing this phase, but in the denail, based on ignorance, that such a stage even exists.
Smith (2003: 36/37/38).

Gale Group has an outstanding vision in relation to Jungian archetypes:
Carl Jung began to evolve his theory of archetypes around 1910 while working with patients at the Burghölzli Mental Hospital. Noting the presence of universal symbols from religion and mythology in the dreams and fantasies of uneducated patients, who would have had no conscious way of learning them, he concluded that these images belonged to a part of the unconscious not derived from personal experience. Jung proposed that universal images and ideas can be passed from generation to generation like biological traits, and he formulated the concept of the collective unconscious, whose contents become conscious when called forth by appropriate experiences in one’s life. In formulating his ideas about archetypes, Jung supplemented his clinical observations with a comprehensive study of myths and symbols that later included investigations into the religions and mythologies of preliterate peoples in Africa and the southwestern United States. Jungian archetypes are like prototypes or molds that each person fills in differently depending on his or her individual experience.

For example, although the term “mother” has certain universal connotations that come to mind for most people, the details of this archetype will be different for everyone. For Jung, archetypes were more than a theoretical construct—his interest in them was primarily therapeutic. He claimed that his patients improved when they understood the ways in which their difficulties were related to archetypes. There is no limit to the number of possible archetypes: they are as varied as human experience itself. Many take the form of persons, such as the hero, the child, the trickster, the demon, and the earth mother. Others are expressed as forces of nature (sun, moon, wind, fire) or animals. They may also occur as situations, events (birth, rebirth, death), or places. Jung considered four archetypes, in particular, important enough to form separate systems within the personality. These include the persona, the anima and animus, the shadow, and the self. The persona is a person’s public image, the self he or she shows to others (“persona” is derived from the Latin word for mask). The persona is necessary for survival, as everyone must play certain roles, both socially and professionally, to get along in society. However, management of the persona can cause emotional difficulties. A common problem occurs when a person comes to identify too strongly with the persona that he or she has created, a condition that Jung called inflation. Victims of this problem are often highly successful, accomplished people who have become so preoccupied with projecting a certain image—often for professional advancement—that their lives become empty and alienated. The anima and animus are the opposite of the persona— they represent a person’s innermost self. They are also distinguished by gender: the anima is a man’s feminine side, and the animus is a woman’s masculine side. Jung theorized that in order for persons of both sexes to understand and respond to each other, each sex had to incorporate and be able to express elements of the other, a belief that foreshadowed both the feminist and men’s movements in the United States by over half a century. The shadow is associated with a person’s animal instincts, the “dark side” that is outside the control of the conscious personality. However, it is also potentially a source of spontaneity, creativity, and insight. In contrast to the anima and animus, the shadow is involved in one’s relationships to persons of the same sex. Perhaps the most important archetype is that of the Self, which organizes and unites the entire personality. However, rather than combining all the other archetypes or aspects of personality, the Self has a dynamic all its own, which governs both inner harmony and harmony with the external world. It is closely related to the ability of human beings to reach their highest potential, a process that Jung called individuation, which he considered every person’s ultimate goal. Gale Group (2001: 46/47)

Gale Group standpoint in relation to the Jungian collective unconsciousness:
Jung,Carl posited the existence of a collective unconscious shared by all people which gathers together the experiences of previous generations. The collective unconscious contains images and symbols, called archetypes, that Jung found are shared by people of diverse cultures and tend to emerge in dreams, myths, and other forms. In Jung’s view, a thorough analysis of both the personal and collective unconscious was necessary to fully understand the individual personality. Gale Group (2001: 151)

Gale Group vision on analytic therapy in general:
Jung developed his own system of psychoanalysis, which he called analytical psychology, that reflected his interest in symbolism, mythology, and spirituality. A major premise of analytical psychology is that the individual personality, or psyche, functions on three levels. The ego operates at the conscious level, while the personal unconscious includes experiences that have been repressed, forgotten, or kept from consciousness in some other way.

It is also the site of complexes—groups of feelings, thoughts, and memories, usually organized around a significant person (such as a parent) or object (such as money). At the deepest and most powerful level, Jung posited the existence of a racial or collective unconscious, which gathers together the experiences of previous generations and even animal ancestors, preserving traces of humanity's evolutionary development over time. The collective unconscious is a repository of shared images and symbols, called archetypes, that emerge in dreams, myths, and other forms. These include such common themes as birth, rebirth, death, the hero, the earth mother, and the demon. Certain archetypes form separate systems within the personality, including the persona, or public image; the anima and animus, or gender characteristics; the shadow, or animal instincts; and the self, which strives for unity and wholeness. In Jung's view, a thorough analysis of both the personal and collective unconscious is necessary to fully understand the individual personality.
Gale Group (2001: 348)

Gerald Corey writes in regard of Jung's perspective on the development of personality:
At one time Freud refered to Carl Jung as his spiritual heir, but Jung eventually developed a theory of personality that was markedly different from freudian psychoanalysis. Jung analytical psychology is an elaborate explanation of human nature that combines ideas from history, mythology, anthropology, and religion (Schutz and Schutz, 2001). Jung made monumental contributions in our deep understanding of the human personality and personal development, particulary during middle age. Jung's pioneering work places central importance on the psychological changes that are associated with midlife. He maintains that at midlife we need to let go of many of the values and behaviours that guided the first half of our life and confront our unconscious. We can best do this by paying attention to the messages of our dreams and by engaging in creative activities such as writing and painting. The task facing us during the midlife period is to be less influenced by rational thought and to instead give expression to these unconscious forces and integrate them into our conscious life (Schultz and Schultz, 2001). Jung himself learned a great deal from his own midlife crisis. At age 81 he wrote about his recollections in his autobiography, Memories, dreams, reflections (1961). In which he also identified some of his major contributions. Jung made a choice to focus on the unconscious realm in his personal life, which also influenced the development of his theory of personality. However, he had a very different conception of the unconscious than did Freud. Jung was a colleague of Freud's and valued many of his contributions, but Jung eventually came to the point of not being able to support some of Freud's basic concepts, especially his theory of sexuality. Jung (1961) recalls Freud's words to him "My dear Jung, promise me never to abandon the sexual theory. This is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark" (p.150). Jung became convinced that he could no longer collaborate with Freud because he believed Freud placed his own authority over truth. Freud had little tolerance for other theoreticians, such as Jung and Adler, who dared to challenge his theories. Although Jung had a lot to lose professionally by withdrawing from Freud, he saw no other choice. He subsequently developed a spiritual approach that places great emphasis on being impelled to find meaning in life in contrast to being driven by the psychological and biological forces described by Freud. Jung maintains that humans are not merely shaped by past events (Freudian determinism) but that we are influenced by our future as well as our past. Part of the nature of humans is to be constantly developing, growing , and moving toward a balanced and complete level of development. For Jung, our present personality is shaped both by who and what we have been and also by what we aspire to be in the future. His theory is based on the asumption that humans tend to move toward the fulfilment or realization of all of their capabilities.

Achieving individuation-the harmonious integration of the conscious and the unconscious aspects of personality-is an innate and primary goal. For Jung we have both constructive and destructive forces, and to become integrated, it is essential to accept the dark side of our nature with its primitive impulses such as selfishness and greed. Acceptance of this dark side (or shadow) does not imply being dominated by this dimension of our being but simply recognizing that this is a part of our nature. Jung teaches that many dreams contain messages from the deepest layer of the unconscious, which he describes as the source of creativity. Jung refers to the collective unconscious as the deepest level of the psyche containing the accumulation of inherited experiences of human and prehuman species (as cited in Schultz and Schultz, 2001, p.100). Jung sees a connection between each person's personality and the past, not only childhood events but also the history of the species. Thus, dreams reflect both an individual's personal unconscious and the collective unconscious of all humanity. This means that some dreams may deal with an individual's relationship to a larger whole such as the family, universal humanity, or generations over time. The contents of the collective unconscious are called archetypes. Among the most important archetypes are the persona, the anima and animus, and the shadow. The persona is a mask or public face, that we wear to protect ourselves. The animus and the anima represent both biological and psychological aspects of masculinity and femininity, which we are thought to coexist in both sexes. The shadow has the deepest roots and is the most dangerous and powerful of the archetypes. It represents our darkside, the thoughts, feelings and actions that we tend to disown by projecting them outward. In a dream all of these parts can be considered manifestations of who and what we are. Jung agrees with Freud that dreams provide a pathway into the unconscious but he differs from Freud on their functions. Jung writes that dreams have two purposes. They are prospective; that is, they help people prepare themselves for the experiences and events they anticipate in the near future. They also serve a compensatory function, working to bring about a balance between opposites within the person. They compensate for the overdevelopment of one facet of the individual's personality (Schultz and Schultz, 2001). Jung views dreams more as an attempt to express than as an attempt to repress and disguise. Dreams are a creative effort of the dreamer in struggling with contradiction, complexity and confusion. The aim of the dream is resolution and integration. According to Jung, each part of the dream can be understood as some projected quality of the dreamer. His method of interpretation draws on a series of dreams obtained from a person, during the course of which the meaning gradually unfolds.
Corey (2005: 73/74/75).

Abraham Maslow is important in order to understand Jungian individuation so one needs to understand human motivation from Maslow's standpoint seen:
Summary:
(1) There are at least five sets of goals, which we may call basic needs. These are briefly physiological, safety, love, 'esteem, and self-actualization. In addition, we are motivated by the desire to achieve or maintain the various conditions upon which these basic satisfactions rest and by certain more intellectual desires.
(2) These basic goals are related to each other, being arranged in a hierarchy of prepotency. This means that the most prepotent goal will monopolize consciousness and will tend of itself to organize the recruitment of the various capacities of the organism. The less prepotent needs are [p. 395] minimized, even forgotten or denied. But when a need is fairly well satisfied, the next prepotent ('higher') need emerges, in turn to dominate the conscious life and to serve as the center of organization of behavior,

sincegratified needs are not active motivators.Thus man is a perpetually wanting animal. Ordinarily the satisfaction of these wants is not altogether mutually exclusive, but only tends to be. The average member of our society is most often partially satisfied and partially unsatisfied in all of his wants. The hierarchy principle is usually empirically observed in terms of increasing percentages of non-satisfaction as we go up the hierarchy. Reversals of the average order of the hierarchy are sometimes observed. Also it has been observed that an individual may permanently lose the higher wants in the hierarchy under special conditions. There are not only ordinarily multiple motivations for usual behavior, but in addition many determinants other than motives.
(3) Any thwarting or possibility of thwarting of these basic human goals, or danger to the defenses which protect them, or to the conditions upon which they rest, is considered to be a psychological threat. With a few exceptions, all psychopathology may be partially traced to such threats. A basically thwarted man may actually be defined as a 'sick' man, if we wish.
(4) It is such basic threats which bring about the general emergency reactions.
(5) Certain other basic problems have not been dealt with because of limitations of space. Among these are (*a*) the problem of values in any definitive motivation theory, (*b*) the relation between appetites, desires, needs and what is 'good' for the organism, (*c*) the etiology of the basic needs and their possible derivation in early childhood, (*d*) redefinition of motivational concepts, *i. e*., drive, desire, wish, need, goal, (*e*) implication of our theory for hedonistic theory, (*f*) the nature of the uncompleted act, of success and failure, and of aspiration-level, (*g*) the role of association, habit and conditioning, (*h*) relation to the [p. 396] theory of inter-personal relations, (*i*) implications for psychotherapy, (*j*) implication for theory of society, (k) the theory of selfishness, (*l*) the relation between needs and cultural patterns, (*m*) the relation between this theory and Alport's theory of functional autonomy. These as well as certain other less important questions must be considered as motivation theory attempts to become definitive.
Maslow (1943: 370-396).

C. G. Jung gives in 1921 in chapter 10 a general description of the psychological personality types. I quote the introduction so one can understand the basic impact and meaning of the types as stated by Jung because understanding the types also stands in extend of transpersonal psychology.

In the following pages I shall attempt a general description of the types, and my first concern must be with the two general types I have termed introverted and extraverted. But, in addition, I shall also try to give a certain characterization of those special types whose particularity is due to the fact that his most differentiated function plays the principal role in an individual’s adaptation or orientation to life. The former I would term general attitude types, since they are distinguished by th e direction of general interest or libido movement, while the latter I would call functiontypes. The general-attitude types, as I have pointed out more than once, are differentiated by their particular attitude to the object. The introvert's attitude to the object is an abstracting one; at bottom, he is always facing the problem of how libido can be withdrawn from the object, as though an attempted ascendancy on. the part of the object had to be ontinually frustrated. The extravert, on the contrary, maintains a positive relation to the object. To such an extent does he affirm its importance that his subjective attitude is continually being orientated by, and related to the object. An fond, the object can never have sufficient value; for him, therefore, its importance must always be paramount.

The two types are so essentially different, presenting so striking a contrast, that their existence, even to the [p. 413] uninitiated in psychological matters becomes an obvious fact, when once attention has been drawn to it. Who does not know those taciturn, impenetrable, often shy natures, who form such a vivid contrast to these other open, sociable, serene maybe,

or at least friendly and accessible characters, who are on good terms with all the world, or, even when disagreeing with it, still hold a relation to it by which they and it are mutually affected. Naturally, at first, one is inclined to regard such differences as mere individual idiosyncrasies. But anyone with the opportunity of gaining a fundamental knowledge of many men will soon discover that such a far-reaching contrast does not merely concern the individual case, but is a question of typical attitudes, with a universality far greater than a limited psychological experience would at first assume. In reality, as the preceding chapters will have shown, it is a question of a fundamental opposition; at times clear and at times obscure, but always emerging whenever we are dealing with individuals whose personality is in any way pronounced. Such men are found not only among the educated classes, but in every rank of society; with equal distinctness, therefore, our types can be demonstrated among labourers and peasants as among the most differentiated members of a nation. Furthermore, these types over-ride the distinctions of sex, since one finds the same contrasts amongst women of all classes. Such a universal distribution could hardly arise at the instigation of consciousness, ie. as the result of a conscious and deliberate choice of attitude. If this were the case, a definite level of society, linked together by a similar education and environment and, therefore, correspondingly localized, would surely have a majority representation of such an attitude. But the actual facts are just the reverse, for the types have, apparently, quite a random distribution. [p. 414] In the same family one child is introverted, and another extraverted. Since, in the light of these facts, the attitude-type regarded as a general phenomenon having an apparent random distribution, can be no affair of conscious judgment or intention, its existence must be due to some unconscious instinctive cause. The contrast of types, therefore, as a, universal psychological. phenomenon, must in some way or other have its biological precursor. The relation between subject and object, considered biologically, is always a relation of adaptation, since every relation between subject and object presupposes mutually modifying effects from either side. These modifications constitute the adaptation. The typical attitudes to the object, therefore, are adaptation processes. Nature knows two fundamentally different ways of adaptation, which determine the further existence of the living organism the one is by increased fertility, accompanied by a relatively small degree of defensive power and individual conservation; the other is by individual equipment of manifold means of self-protection, coupled with a relatively insignificant fertility. This biological contrast seems not merely to be the analogue, but also the general foundation of our two psychological modes of adaptation, At this point a mere general indication must suffice; on the one hand, I need only point to the peculiarity of the extravert, which constantly urges him to spend and propagate himself in every way, and, on the other, to the tendency of the introvert to defend himself against external claims, to conserve himself from any expenditure of energy directly related to the object, thus consolidating for himself the most secure and impregnable position. Blake's intuition did not err when he described the two forms as the "prolific" and the "devouring" [1] As is [p. 415] shown by the general biological example, both forms are current and successful after their kind ; this is equally true of the typical attitudes. What the one brings about by a multiplicity of relations, the other gains by monopoly. The fact that often in their earliest years children display an unmistakable typical attitude forces us to assume that it cannot possibly be the struggle for existence, as it is generally understood, which constitutes the compelling factor in favour of a definite attitude. We might, however, demur, and indeed with cogency, that even the tiny infant, the very babe at the breast, has already an unconscious psychological adaptation to perform, inasmuch as the special character of the maternal influence leads to specific reactions in the child. This argument, though appealing to incontestable facts,

has none the less to yield before the equally unarguable fact that two children of the same mother may at a very early age exhibit opposite types, without the smallest accompanying change in the attitude of the mother. Although nothing would induce me to underestimate the well-nigh incalculable importance of parental influence, this experience compels me to conclude that the decisive factor must be looked for in the disposition of the child. The fact that, in spite of the greatest possible similarity of external conditions, one child will assume this type while another that, must, of course, in the last resort he ascribed to individual disposition. Naturally in saying this I only refer to those cases which occur under normal conditions. Under abnormal conditions, *i.e.* when there is an extreme and, therefore, abnormal attitude in the mother, the children can also be coerced into a relatively similar attitude; but this entails a violation of their individual disposition, which quite possibly would have assumed another type if no abnormal and disturbing external influence had intervened. As a rule, whenever such a falsification of type takes place as a result of external [p. 416] influence, the individual becomes neurotic later, and a cur can successfully be sought only in a development of that attitude which corresponds with the individual's natural way. As regards the particular disposition, I know not what to say, except that there are clearly individuals who have either a greater readiness and capacity for one way, or for whom it is more congenial to adapt to that way rather than the other. In the last analysis it may well be that physiological causes, inaccessible to our knowledge, play a part in this. That this may be the case seems to me not improbable, in view of one's experience that a reversal of type often proves exceedingly harmful to the physiological well-being of the organism, often provoking an acute state of exhaustion. Jung (1921, chapter X).

Cathy A. Malchiodi makes a point in relation to symbolic expression in relation to Jung: Carl Jung had diferent ideas about the symbolic role of images than Freud. In contrast to Freud, he used art as a method of self-analysis and his personal experience as the foundation for his thinking about the importance of imagery in analysis. Jung believed that if a patient relied on the therapist to interpretet a dream or fantasy, the patient would remain in a state of dependence on the analyst. Jung (1934) invited his patients to paint, nothing that “the aim of this method of expression is to make unconscious content accesible and so bring it closer to the patient’s understanding” (p.182). Jung’s ideas about treatment developed partially from his belief that one must establish dialoque between the conscious and unconscious in order to achieve psychic equilibrium. He believed one way this balance could be achieved was through taping the transcendent qualities of symbols such as those in art and dreams. Jung considered symbols to be unifiers of opposites within a single entry and as natural attempts by the psyche to reconcile inner conflicts and to achieve individuation. He endeavored to work with an individual’s images to reveal hidden posibilities and thereby help the person find meaning and wholeness in life. Jung believed that all humans shared a collective unconscious and universal archetypes common to all cultures. Archetypes underlie fairy tales, myths, an rituals and are also recognizable in dreams and art. In reality, they do not take on form but are the fundamental element of images, the content of the image rather than the image itself. Jung understood from his own experiences and those of his patients that art making was useful method of tapping the healing aspects of archetypes. Along with analysis he thought images helped his patients to become aware of the archetypes in their lives and to bring them to consciousness.) Malchiodi (2003: 42/43).

Tony Wigram, Inge Nygaard Pedersen and Lars OLE Bonde are explaining the importancy of creativity in relation to symbols from out of a Jungian point of view:

Jung had a revolutionary approach to therapy and was ahead of his time with his insistence on a creative dialogue between the client and his/her unconscious. This therapeutic procedure is not limited to free associations (as in Freudian psychoanalysis); in Jung's 'active imagination' The client amplifies and explores important symbols using creative writing and painting. A view articles report on Jung's view of music as a therapeutic modality. Contrary to Freud, who was negative towards music because he could not explain why he was influenced by it, Jung was able to see the therapeutic potential of music. Apparently, in Jung's consultation room, people danced, sang, acted, mimed and played musical instruments. The pianist and music therapist Margaret Tilly was invited to give Jung a music therapy session in 1956. She reported that Jung went deeply into the musical experience and that he recognized the possibilities in this non-verbal modality, considering it to be of very significant importance in reaching into the unconscious world of the patient. Wigram, (2002: 66).

Wilma Scategni compares Jung and Moreno and makes a point that Jung in his later years saw the importancy of group therapy next to individual therapy in relation to therapeutic goals: Carl Gustaf Jung, Jacob Moreno, and 'Jungian' psychodrama: In her book, Selbstbegegnung im spiel (The encounter with the Self in Play), Elynor Barz emphasizes that C.G. Jung and Jacob Moreno were two essentially different personalities with deeply different lifestyles (Barz 1988: 13ff). They never met each other in person during their lives. They never influenced each other. Yet they met in theory although the later work of people in various currents of thought who were inspired by them. In fact, when analysts with Jungian training applied psychodramatic techniques, these techniques were the concrete expression of their reciprocal interest in Jung and Moreno as well as the evidence that there was a developing sense that their different typologies were complementary. This has made it possible for the two different theoretical matrices to co-exist, fuse, and reach a kind of synthesis.
There is little known about any interaction between them during their lives. They lived almost exactly contemporaneously-Jung 1875-1961 and Moreno 1889-1974. They belonged to cultural environments which- if not common- were at least bordering on each other. Yet, there is only rare evidence that they knew of each other (Gasca and Gasseau 1991: 15ff). We have some information about Moreno's knowledge of Jung- or at least, some of his works- and about Moreno's opinions about them. Moreno gave Jung the credit for emphazizing the importance of the existence of a psychic substratium common to all people –the collective unconscious. However, he took Jung to task for not applying this concept more socially oriented intervention inside the collective reality in which people live and act. Moreno was convinced that this was the only way that Jung could have given a more concrete from to his theory of the collective unconscious. Contrary to the case of Moreno, no sources have been found evidencing Jung's comments or appraisals of Moreno's works. Nevertheless, what Jung thought of groups and their evolution is known. Several sources cite evidence that Jung's disciples often found themselves embarrassed about this topic. Jung maintained that groups could encourage people to lose their sense of responsibility and independence, subject them to imitation, make them vulnerable to others' suggestions, and weaken the defences of the ego to much. Eventualy, his negative attitude towards groups was modified and subjected to a re-evaluation. Subsequently, he held that the inividuative path and the adaption to the collective were a pair of opposites that nevertheless were able to become complementary. In a letter written to the Los Angeles psychotherapist Hans Illing on 26 Januar 1955, Jung wrote that he had founded a group under the auspices of the Zurich Psychological Circle (Jung 1975: 219). At the end of this letter he confirmed the importance of group therapy and acknowledged that it could complement individual analysis. Jung recognized the possible limitations of both approaches. Group therapy could be limiting because it is collective,

and individual therapy could be limiting because it risks neglecting social adaption. For this reason, the potential complementary nature of the two emerge. Further convergence and parallels between the work of Jung and Moreno can be traced in the several matrices or influences that they share. Scategni (2002: 14/15).

Paul C. Vitz vision in relation to Jung with important statements I endorse:
Jung was critical of Freud's extreme emphasis on sexuality; he was also much less interested in psychopathology and more concerned with people's spiritual needs. Indeed Jung was quite aware of the religious nature of psychotherapy, and the theological cast of much of his writing is apparent. For example, An answer to Job, is an extensive but hetrodox, exercise in scriptural interpretation. Jung's explicit awareness of the religious issue is stated when he writes "Patients force the psychotherapist into the role of priest, and expect and demand that he shal free them from distress. That is why we psychotherapists must occupy ourselves with problems which strictly speaking belong to the Theologian." Jung's psychology –unlike Freuds- provide positive, synthetic concepts that could serve as a conscious goal not only for therapy but also for general relief from distress than did Freud. Jung's positive answer to the patient's basic religious needs is summarized by Jacobi, a prominent student of his: Jungian psychotherapy is….a heilweg in the twofold sense of the German word: a way of healing and a way of salvation. It has the power to cure…in addition it knows the way and has the means to lead the individual to his 'salvation,' to the knowledge and fulfilment of his personality, which have always been the aim of spiritual striving. Jung's system of thought can be explained theoretically only up to a cetrain point; to understand it fully one must have experienced or, better still, 'suffered' its living action in oneself. Apart from its medical aspect, Jungian psychotherapy is thus a system of education and spiritual guidance.
The process of Jungian movement on this path is, Jacobi continues, "both ethically and intellectually an extremely difficult task, which can be successfully performed only by the fortunate few, those elected and favored by grace." The last stage, really a process, on the Jungian path of individuation is called self-realization. This goal of self-realization or self-actualization is at heart a gnostic one, in which the commandment "know and express thyself" has replaced by the Judeo-Christian commandment "love God and others." (in many respects, all modern psychology of whatever theoretical persuasion, because of the emphasis on special, somewhat esorteric knowledge, can be interpreted as part of a vast gnostic heresy.). Very briefly, this process of self-realization involves (1) the patient's discovery and understanding of the archetypes (i.e., structures and desires) in his or her collective and personal unconscious and (2) the interpretation and expression of these archetypes in the patient's life. In any case, the Jungian model simply assumes that the goal of life is self-realization. As a goal or purpose of life, self-actualization cannot be scientifically justified; it is based on unexamined philosophical and moral assumptions. Much Jungian psychology is not explicitly focused on individuation (self-realization)but is concerned with the symbolic interpretation of the patient's dreams, writings, drawings, ect. Here Jung's analysis is focused on the collective and personal unconscious of the patient and of archetypes and other concepts. Jung acknowledges the patient's basic religious concerns, and Jungian psychology is directly applied to the expression of the patient's archetypal religious motives-for example, in dreams about the wise old man (a God archetype0, dreams about rebirth, and so on. Jung's discovery of the psychology of religious symbols is important, but there is with all this focusing in one's inner life a real danger of substituting the psychological experience of one's religious unconscious for genuine religious experience that comes through a transcendent God who acts in history. Those who make this mistake have truly treated psychology as religion. Vitz (1994: 2/3/4)

Chapter 2. Bookreviews: In this section Fridsma states and displays basic book related keynotes and quotations of dissertation processed books that states processed book impressions.

Seligman,Linda 2004
Diagnosis and Treatment Planning in Counseling: ISBN: 0306485141
Springer

As the counseling field enters its second century, students and professionals face more challenges than ever before. Linda Seligman essential text Diagnosis and Treatment Planning in Counseling has evolved as well, and this third edition synthesizes the latest developments with the spectrum of counseling interventions to create a vital source of practical, up-to-date information. The author recognizes cliniciansb varied roles mentor, mediator, teacher, coach and keeps them all in focus, assuring her readers of more effective treatment for clients and steadier footing on their own career paths. Key features of the third edition: An overview of the changing face of counseling, from emerging employment opportunities to core competencies for counselors and trainers. A broad range of qualitative and quantitative assessment tools, with guidelines for their selection and interpretation. A thorough review of the current edition of the Diagnostic and Statistic Manual of Mental Disorders, including strategies for multiaxial assessment. The DO A CLIENT MAP, a comprehensive structured approach to treatment planning. Expanded coverage of individual, family, and group interventions. An updated chapter on documentation, report writing, and record keeping, with sample reports and forms. Brand-new chapters on career and organizational development counseling, and ethical standards for counselors. A predictions chapteridentifying trends most likely to influence the future of the field. Case studies, models, and examples throughout. A worthy addition to any counselor education program, this important volume is equally useful to both beginning and seasoned counselors, whether the setting is the psychiatric clinic, the school, or the rehab center. Seligman clearly sets out the concepts and strategies the reader needs to know to be the flexible, proactive counselor of today and tomorrow.

Yartekwei Lartey, Emanuel and Yartekwei Briwnant-Jones, Gwyn 2003
In Living Color: ISBN: 1843107503
Jessica Kingsley Publishers

The meaning of pastoral care in modern multicultural societies is challenged and reexamined from a pluralistic, global perspective in this book. Emmanuel Lartey stresses the importance of recognizing different cultural influences on individuals in order to effectively counsel, guide and empower them. He provides a clear and concise history of pastoral care and considers its relationship to different models of counselling and spirituality.

This new edition has been updated to reflect recent congregational studies and provides illustrations of how an intercultural approach can work in practice. Theological teachers and students will welcome its return as an indispensable introduction to the field of pastoral theology. In Living Color will prove an essential source of inspiration to leaders from any religious stream who wish to provide pastoral care in a way that reflects their community's cultural diversity. This book is also a useful resource for practitioners in a wider range of caring contexts who work in multicultural environments.

Fall, Kevin A 2004
Theoretical Models of Counseling and Psychotherapy ISBN: 1583910689
Psychology Press (UK)
The understanding of available and viable theories of counseling is one of the most basic and important elements of a mental health professional's training. As students become practitioners, the integration of the knowledge of theory is transformed into one of the most practical skills used by competent professionals. "Theoretical Models of Counseling and Psychotherapy covers all the basic counseling theories, but goes a step further than other books of this kind by also exploring the most recent, cutting-edge techniques, and focusing heavily on the integration of the various theoretical approaches.

Moodley, Roy and West, William 2005
Integrating Traditional Healing Into Counseling And Psychotherapy
ISBN: 0761930477
Sage Publications Inc
"If you are a student, professor, or practitioner of the 'talking cures' buy this book, read it, use it, and experience the difference it makes in your thoughts and actions." Anthony J. Marsella, Ph.D., D.H.C., University of Hawaii, Honolulu, for PsycCritiques (Contemporary Psychology), APA, November 15, 2005 issue.
Integrating Traditional Healing Practices Into Counseling and Psychotherapy critically examines ethnic minority cultural and traditional healing in relation to counseling and psychotherapy. Authors Roy Moodley and William West highlight the challenges and transformations within the field of multicultural counseling and psychotherapy by integrating current debates and issues of traditional healing with contemporary practice. The book uniquely presents a range of theoretical and empirical accounts of the dilemmas and issues facing students in training, professional counselors, psychotherapists, social workers, researchers, and others who use multicultural counseling or transcultural psychotherapy as part of their professional practice.
Key Features:
-Contributes to the wider debates about ethnic minority health care by focusing on how ethnic minority groups construct illness perceptions and the kinds of treatments they expect to solve health and mental health problems.
-Analyzes traditional healing of racial, ethnic, and religious groups living in the United States, Canada, and Britain to consider the diffusion of healing practices across cultural boundaries.
-Explores contemporary alternative health care movements such as paganism, New Age Spirituality and healing, transcendental meditation, and newreligious movements to increase the knowledge and capacity of clinical expertise of students studying in this field .
-Integrating Traditional Healing Practices Into Counseling and Psychotherapy is an ideal text for undergraduate and graduate students studying multicultural counseling or psychotherapy. The book is also a valuable resource for academics, researchers, psychotherapists, counselors, and other practitioners.

Pedersen, Paul B, Draguns, Juris G, Lonner, Walter J and Trimble, Joseph 2002
Counseling Across Cultures ISBN: 0761920862
Sage Publications Inc
Counseling Across Cultures, Fifth Edition provides multiple perspectives of counseling with representatives of each perspective speaking from their own viewpoint.

The contributors examine the cultural context of accurate assessment and appropriate interventions in counseling, highlighting work with groups including African Americans, Asian Americans, Hispanics, American Indians, refugees, and international students. The fifth edition has enlarged its focus by adding new chapters that address school counseling, spiritual issues, multicultural aspects of health psychology, and how to conduct research in cross-cultural and multicultural counseling. A statement of primary and secondary objectives at the beginning of each chapter and a list of provocative discussion questions at the end of each chapter provide focus for the reader and structure for the faculty using this book in the classroom.

Krieger Dolores 2002

Therapeutic Touch As Transpersonal Healing: ISBN: 1590560108

Lantern Books

Therapeutic Touch (TT) is an energy therapy that encompasses a group of non-invasive healing techniques that use the hands to clear, energize and balance the human and environmental energy fields.

Hanegraaff, Wouter J 1996

New Age Religion and Western Culture: ISBN: 9004106960

Brill Academic Publishers

Recent years have seen a spectacular rise of the New Age movement and an ever-increasing interest in its beliefs and manifestations.
This fascinating work presents the first-ever comprehensive analysis of New Age Religion and its historical backgrounds, thus providing the reader with a means of orientation in the bewildering variety of the movement.
Making extensive use of primary sources, the author thematically analyses New Age beliefs from the perspective of the study of religions. While looking at the historical backgrounds of the movement, he convincingly argues that its foundations were laid by so-called western esoteric traditions during the Renaissance. Hanegraaff finally shows how the modern New Age movement emerged from the increasing secularization of those esoteric traditions during the 19th century.
This ground-breaking publication is compulsive reading for all those involved or interested in the New Age movement.

Scotton, Bruce 1996

Textbook Of Transpersonal Psychiatry And Psychology: ISBN: 0465095305

Basic Books

Taking a fresh, multidisciplinary perspective, this book summarizes and integrates the emerging fields of transpersonal psychiatry and psychology. After surveying the Western roots of transpersonal psychiatry and psychology in William James, Carl Jung, and Christian and Jewish mysticism, the book reviews the rich contributions of such differing cultures as shamanism, Hinduism, and Buddhism, illustrating the influence of these traditions on the therapeutic community. The authors then proceed to the latest scientific research on meditation, psychedelics, altered states, and parapsychology. Organizing human experience into a continuum - from a basic level dominated by biological factors to personal, psychological structures and on to complex, spiritual experiences - seasoned transpersonal clinicians discuss distinctive issues, problems, and treatments at each level. Through engaging, real-life cases, the contributors describe practical techniques,

including the outcomes and risks of various interventions. With solid scholarship, wide scope, and accessible style, Textbook of Transpersonal Psychiatry and Psychology will become the standard work for students, researchers, clinicians, and lay readers interested in extending psychiatry and psychology into sciences that describe the full range of functioning of the human mind, thereby building bridges between those disciplines and spirituality.

Daniels, Michael 2005
Shadow, Self, Spirit: ISBN: 1845400224
Imprint Academic
Transpersonal psychology concerns the study of those states and processes in which people experience a deeper sense of who they are, or a greater sense of connectedness with others, with nature, or the spiritual dimension. Pioneered by respected researchers such as Jung, Maslow and Tart, it has nonetheless struggled to find recognition among mainstream scientists. Now that is starting to change. Michael Daniels teaches the subject as part of a broadly-based psychology curriculum, and this book brings together the fruits of his studies over recent years.

Corsini, Raymond J 1999
The Dictionary of Psychology: ISBN: 158391028X
Psychology Press (UK)
With more than three times as many defined entries, biographies, illustrations, and appendices than any other dictionary of psychology ever printed in the English language, "The Dictionary of Psychology is a landmark resource. The most comprehensive, up-to-date reference of its kind, the "Dictionary also maintains a user-friendliness throughout. This combination ensures that it will serve as the definitive work for years to come. With a clear and functional design and written in a highly readable style, the "Dictionary offers over 30,000 entries (including interdisciplinary terms and contemporary slang), more than 125 illustrations, as well as extensive cross-referencing of entries.

Palmer, Stephen (EDT) 2000
Introduction to Counselling and Psychotherapy: ISBN: 0761955445
Sage Publications Inc
An introductory text that applies a down-to-earth approach to a diversity of 23 therapeutic approaches within counselling and psychotherapy, it was actually a pleasure conducting the review and having to read over the outlined models.... It is a definite entry for counselling training courses and will offer plenty of ideas for those teaching as well as training. It is fun to read and offers numerous ideas of how to put into place counselling techniques' - "Counselling Psychology Review". This essential guide to the range of approaches used in current practice covers all of the major schools of counselling and psychotherapy, as well as many that are less well known. Ideal as a first textbook for student counsellors or psychotherapists, Introduction to Counselling and Psychotherapy will help them locate their initial training within the broad context of different therapeutic approaches and help them to discover the specific areas to which they feel the greatest leaning. Each chapter introduces a specific approach and includes: a clear explanation of the core concepts and their use in practice; an illustrative case study; profiles of the clients who benefit most from the approach; advice on further reading; and issues for discussion. The book also features a substantial glossary of terms.

Coolidge, Frederick L. 2006

Dream Interpretation As a Psychotherapeutic Technique: ISBN: 1846190177

Radcliffe Publishing

This inspiring new book covers the practical side of dream interpretation during the therapeutic consultation. It aids the understanding of sleep and dreams in a scientific context and provides and introduction to the biological and evolutionary foundations of sleep, dreams and dream interpretation, supporting its use in professional counselling. "Dream Interpretation as a Psychotherapeutic Technique" covers cultural, historical and religious foundations of dreams and dream interpretation, and gives an overview of the various dream interpretation theories. Psychotherapists and psychiatrists with an interest in dream interpretation will find this guide invaluable. It will also be of great interest to psychologists, counsellors, therapists and general readers. 'Excellent and very accessible, helpful, useful and flexible. I would recommend this book to any student or beginning therapist interested in working with dreams.' - Ernest Hartmann, in the Foreword. 'This is an essential book on sleep, dreams, and dream interpretation. It will reawaken dream interpretation in clinical practice as a pragmatic tool for client self-awareness.' - T Gayle Yamazki. 'A life-long student of dreams brings decades of research and practice to bear in this scholarly and fascinating work. Coolidge reveals ancient writings, the influence of human evolution on our dream life, and the latest scientific insights. In the tradition of Freud, Jung, and Perls, he uses disarming personal examples, as well as those of his subjects to teach principles of dream interpretation. The practical steps he has developed quickly enrich the therapy process.' - Michael Galvin.

Sutton, Laura and Hepple Jason 2004

Cognitive Analytic Therapy and Later Life: ISBN: 1583911456

Psychology Press (UK)

"Cognitive Analytic Therapy and Later Life highlights that any attempt to work psychotherapeutically with older people must take into account the effects of working within a context of institutional ageism. It explores the specialist skills required when working with older people, covering: the delayed effects of early trauma; narcissism and the re-emergence of borderline traits and dissociative states; the emergence of treatment resistant depression and anxiety; and the use of the Cognitive Analytic Therapy model to challenge the child centred paradigm of psychoanalytic theory. Clinical psychologists, psychiatrists, psychotherapists, nurses, social workers, and occupational therapists alike will find this an illuminating and thought-provoking book.

Nelson-Jones, Richard 2004

Cognitive Humanistic Therapy: ISBN: 1412900751

Sage Publications Inc

This excellent book outlines the theoretical base of Cognitive Humanistic Therapy, its links with religious thinking and clear practical guidelines on how to support clients to enhance their life skill. This extremely interesting book is a valuable additions to the therapists toolkit' -Plus, Christian Council on Ageing.

An intriguing book, full of surprises and unexpected insights into the human condition and the work of therapists. It offers practical resources for retreat conductors and spiritual accompaniers, with a comprehensive account of current counselling and psychotherapy practice. Working alongside Buddhists in Thailand, Richard Nelson Jones provides suggestions for living more fully, and suggests a variety of therapeutic interventions, based largely on Buddhist concepts, to make this possible' - Retreats, Quaker Retreat Group.

A very informative and useful book for religious practitioners and others' - Reverend John Butt, Director, Institute for the Study of Religion and Culture, Payap University, Thailand Richard Nelson-Jones is one of the few scholars with the erudition and breadth of experience necessary to link Christian and Buddhist traditions in the helping professions. This is much more than old wine in new bottles, and this book will introduce counsellors and therapists to new and better ways of understanding and helping the clients we treat' - "Danny Wedding, Missouri Institute of Mental Health.
Cognitive Humanistic Therapy describes a new approach to psychotherapy and self-development, based on an understanding of what it means to be "fully human." In a unique integration of theory and practice, the book synthesises ideas from thecognitive and humanistic domains of psychotherapy and the religious worlds of Buddhism and Christianity. Written by bestselling author, Richard Nelson-Jones, Cognitive Humanistic Therapy explores the idea of being 'fully human' as a central goal of human existence, one which has traditionally been the province of religion. In this book, he examines ways in which psychotherapy and personal practice can help individuals develop in both their capacity to reason and their capacity to love.
Beginning with the theoretical underpinnings of the Cognitive Humanistic perspective, the book goes on to show how clients can become equipped with the skills to tackle negative reactions and develop positive attributes such as goodwill, gratitude, compassion, equanimity, generosity, helping and service. This book presents a powerful new interpretation of the role of psychotherapy, which will be of interest to psychotherapists, counsellors, their clients, and also to religious people.

Smith, Edward W. L. 2003
The Person of the Therapist: ISBN: 0786416459
McFarland & Company
This scholarly exploration of personhood classifies the types of psychotherapy and reviews specific personal therapist variables as they relate to therapy outcome. Irrespective of the type of therapy they practice, some therapists are more effective than others. Some personal qualities may actually harm the process. The idea of traditional spirituality is closely examined as well.

Gale Group 2001
Gale encyclopedia of psychology, 2nd edition: ISBN: 0-7876-4786-1
Gale Group
The Gale Encyclopedia of Psychology, Second Edition includes over 650 entries on people and subjects important to the study of psychology. This number represents one-third more entries than the first edition. The book has been designed so the reader can easily find and access the information needed.

Corey, Gerald 2005
Theory and Practice of Counseling and Psychotherapy: ISBN: 0534536050
Thomson Wadsworth
This revision of Gerald Corey's best-selling text introduces students to the major theories of counseling (psychoanalytic, Adlerian, existential, person-centered, Gestalt, reality, behavior, cognitive-behavior, family systems, feminist and, NEW to this edition, postmodern approaches) and demonstrates how each theory can be applied to a single case ("Stan"). Reviewed by 27 of the field's leading experts, Corey's Seventh Edition covers the major concepts of counseling theories, shows students how to apply those theories in practice,

and helps them learn to integrate the theories into an individualized counseling style. Incorporating the thinking, feeling, and behaving dimensions of human experience, Corey offers an easy-to-understand text that helps students compare and contrast the therapeutic models.

Malchiodi, Cathy A. (EDT) 2003
Handbook of Art Therapy: ISBN: 1572308095
Guilford Press
This essential handbook provides a complete and practical overview of art therapy: how it works, how it can be used, and with whom. Demonstrated are interventions for children, adolescents, and adults facing a variety of clinical problems and life challenges. Case-based chapters from leading practitioners illuminate major theoretical perspectives, including psychoanalytic, cognitive-behavioral, developmental, and other approaches. Also examined is what current research in psychology and neuroscience can tell us about the scientific basis for art therapy. Discussing applications in individual psychotherapy, couple and family treatment, and group work, the Handbook includes over 100 samples of drawings and other artwork. The process of art therapy is illustrated in helping clients manage and cope with such problems as trauma, sexual abuse, developmental and learning disabilities, drug and alcohol misuse, serious mental illness, and medical illness. Appendices include descriptions of empirically supported approaches to art-based assessment, some of which are written by the instrument developers themselves.

Wigram, Tony, Nygaard Pedersen, Inge and OLE Bonde, Lars 2002
A Comprehensive Guide to Music Therapy: ISBN: 1843100835
Jessica Kingsley Publishers
Music therapists, as in medical and paramedical professions, have a rich diversity of approaches and methods, often developed with specific relevance to meet the needs of a certain client population. This book reflects the many components of such diversity, and is a thoroughly comprehensive guide to accessing and understanding the ideas, theory, research results and clinical outcomes that are the foundations of this field. Providing a detailed insight into the field of music therapy from an international perspective, this book enables the reader to see the complete picture of the multifaceted and fascinating world that is music therapy.

Scategni, Wilma 2002
Psychodrama, Group Processes and Dreams: ISBN: 1583911618
Psychology Press (UK)
"Psychodrama, Group Processes and Dreams is the result of years of analytical work with groups and individuals. It is unique in the field of therapeutic practice as it unites Jung's analytical psychology with Moreno's psychodrama. This book enables psychodramatists to incorporate Jungian ideas into their psychodramatic work and gives Jungians a guide to how psychodramatic techniques may help in group therapy.

Vitz, Paul C. 1994
Psychology As Religion: ISBN: 0802807259
Wm. B. Eerdmans Publishing
Paul Vitz delivers a trenchant analysis of modern psychology -- an enterprise he maintains has become a religion, a secular cult of self, now part of the problem of modern life rather than part of its resolution. Examining psychology through scientific, philosophical, ethical, economic, social, and religious spectacles, Professor Vitz condemns the self-worshipping, narcissistic, and destructive character of modern psychology.

Chapter 3

3.1 Findings and results:

I will present you some scientific analytical outcome results and findings in relation to practice cases and small reseach projects from out of my own practice at NMG-Gezondheidsbureau in relation to analytical therapy as sub movement of transpersonal therapy and metaphysical counseling.

3.2 Analytical Therapy:

Practice: NMG-Gezonheidsbureau, Herman Fridsma, Amsterdam, Netherlands (2005): Translated research results from Herman Fridsma by Herman Fridsma (2006).

3.3 Casus:

Personalia:

Caucasian female called Norma, 46 years old, 1.72 meter long, Dutch, protestant, divorced, educational level: Highschool, work status: unemployed.

3.4 Etiology:

Alcohol abuse, anxiety, relation problems, depressive, concentration problems, irregular lifestyle, instable relations.

3.5 Session fragments, C = client Norma, T = Therapist/counselor Herman Fridsma..

T1: What have you done today?
C1: (Doubdful), Not much, I awoke 10 o clock in the morning, ate and drank a little, took a shower, finished and got myself in here….

T2: How energetic did you feel when you awoke this morning?
C2: I did feel less energetic and was still very tired as if I had no good sleep. I did not want to awake…..I wanted to fall a sleep again, but than in a peacefull non restless sleep…

T3: How do you think, does it come that you felt so tired?
C3: I was going to bed very late and could not sleep right away….

T4: How does it come that you could not sleep right away?
C4: I was in bed and felt depressive, while thinking about my life…and I feel so alone and used, because there is nobody who realy loves me for who I am and that makes me feel sad…. I doubt to much….

T5: What are your doubts about?
C5: I don't feel myself useful in society because I have no job and money….. I feel left alone, abandoned because I must live my life alone… There is nobody to share it…. There is nobody who takes care of me and loves me…. That and more makes me feel very sad…

T6: What kind of feelings did you experienced when you thought about your present life? C6: I feel sadness, anger, grief, abandoned, hate and I had the feeling that I was useless…
Than I had to cry which gave me later on some feeling of relief… So I could sleep….

T7: Did you dream tonight?
C7: I dreamed that I was in a clothing shop with very beautiful people who got helped by

the sales ladies and salesmen so they could make their choices when buying the beautiful expensive clothes. I bought a cheap lowpriced dress and when I left the shop, people where speaking of me and people where looking at me and pointing at me, it was ugly. Then it was raining and I had feeling that I could not breath, while everybody left the scene… After that I awoke and was wet of my own sweat and felt very tired and restless….

3.6 Session fragment analyse:
T1 Open question, to ask for activities and to provoke a response of C1 so C1 could react at the question and give a description of her activities.
T2 Open question in regard of life energy of C1 and her feelings in relation to C1's answer.
C2 Gives a subjective indication in regard of her feelings and energy status.
T3 Goes deeper into the energetic feeling aspect to get to the depth sourse of inner feelings.
C3 Gives subjectively related a reflection of the cause of her feelings/emotions.
T4 Asked for specific causes.
C4 Gives social problem related reflection insight into her conscious thoughts and inner feeling world and emotions.
T5 Asked for more specific details of the inner thoughts and feelings.
C5 Reflects by provoced self-research the core of the major inner social thought and feeling problems.
T6 Asked for corresponding conscious (emotional) feeling sensations during the process.
C6 Gives a subjective inner reflection of inner related conscious feeling sensations she had.
T7 Asked for conscious revealed dream material from the subconsciousness of the client.
C7 Projected conscious revealed dream material from her subconscious mind.

3.7 Dream analyse C7:
Whis of the Dream projection -It's a whis dream of a world where she could have personal status and understanding. In the dream she has project herself at unconscious level in a luxe clothing shop with beautiful people, money and personal service.
Material reality of the dream projection – buying low priced (advertising) dress, little money
to spend, poverty.
Social reality of the dream projection – gossips, finger pointing, negation, loneliness.
Emotional reality of the dream projection – feeling of suffocating situations, personal fear, cry
for mercy, love and Attention.

3.8 Conclusion dream analyse C7:
-C5 comes subliminal in conclusion in reproduced C7 dream material.
-The rain is a symbol for the archtype the shadow, related with feelings of fear, suffocating, loneliness and lack of love and attention.

3.9 Final case conclusion:
The dream as revealed in C7 is a symbolic reflection of the material and immaterial status of
the client in the real world of existence

3.10 ESP testimonials and experience from out of dreams and psychic sense:

Dreams and psychic sense can be powerful instruments by experiences of ESP influences. Everybody has more or less potential to experience some kind of ESP influence in life but most people do neglect this fact or rationalize it intelectually and keep it hidden for the outside world because of fear of what others think of them or the fear of mental disturbance or being mentally ill. (Psychic sense is also related to intuitive sense, but more powerful, with pictures, images and or smell ect.).

I Reverend Herman Fridsma testify and wil make statements in cases of experiences of persons known to me in relation to ESP. It will be a selection of impressive events that took place in reality after psychic sense in relation to reveliation in dreams. I controled the cases by myself there I was involved in most cases through time and where not I accomplished reference interviews with people involved so one can see it as evidence that ESP in relation to psychic sense and dreams exist. The in this dissertation stated findings are some of the results of my research in relation to ESP represented as short case statements below.

3.11 Short case descriptions:

1) Case selection of E.J.:

An mother called Elisabeth Jane (in the cases I will call her E.J.), has psychic clairvoyance powers which were developed since her childhood. I will give some case examples from out of her past and also of cases that are more recent for the purpose of my research in relation to ESP and psychic powers related to dreams and sense.

1.1) At Manado in the 1930s, in the former Dutch Indies (present Indonesia), E.J. saw as psychic just as her mother (also a psychic) at night ghost entities of death people walking through her parental house. Later on was found out that the big hous was build on a cemetery.

1.2) 1963, E.J. feels pain in the hart of her father and sees him die. (Her father was sent by ambulance in emergency to the hospital, (hart disease because of Japanees concentration camp during world war 2), later he died because of hartfailure.).

1.3) Around 1966, E.J. saw in a dream a neighbour's son with a motorbike with sidespan driving away after visiting her by saying goodby. Moments later she saw him crash. (Some days later the joung man had a motorbike accident and died).

1.4) 1980, E.J. saw in a dream 3 black coffins in the livingroom of a neighbour. There was a dark atmosphere in the hous with pain and remorse. Then she saw the neigbour death and it went sillent. (In the livingroom where some years before after a deathly accident (also seen by E.J.) the coffins of the neighbours wife and two childeren placed before they where burried at the cemerty. The neighbour died days after this dream because of grief he could not overcome.

1.5) Around 1986, A sister of E.J. appears suddenly in the bedroom of E.J. to say goodby.
(Next day the message arrived to E.J. that her sister died.).

1.6) 1998, E.J. sees her son in a dream, driving on a moped and suddely there was blood everywere, while seeing this E.J. feels sick in her dream with a bad feeling. (Days later her son had a bad moped accident because of a elderly female cardriver who made a car driving mistake. E.J's son did lose a lot of blood but survived the accident).

1.7) 2000, E.J.'s mother appears in the night in the bedroom of E.J. to talk and say goodby. (The same night the phone rings and her brother told by phone their mother died).

1.8) 2001, E.J. sees her son in a dream on a bicycle with his girlfriend driving on the street and suddenly all was grey and black while E.J. experienced a bad feeling. (A week later her son was hit by a car while with his girlfriend driving a bicycle. The son lay half an hour at the street unable to move because of a male driver who was not careful enough and drove to fast.

2) Case selection of Herman:

Herman has sometimes dreams and visions from out of a psychic sense or revelation.

2.1) 2005, It is dark, Herman's sister in law appears in his room she is very weak and sad and came from her deathbed because of her husband. She cries in front of him for comfort and help for his brother. He speaks with his brother and after that she and her husband stands in harmony and she is happy. (A few hours later his sister in law dies and he supported his brother where possible).

2.2) 2005, An animal cries and calls for help, pictures of a house animal he owns appears as a vision in his mind. The animal wants to say something to him but there is no sound anymore then it is dark and the Herman has a bad feeling. (Next morning he noticed that one of the animals he saw in his vision was past away).

3.12 ESP Conclusions:

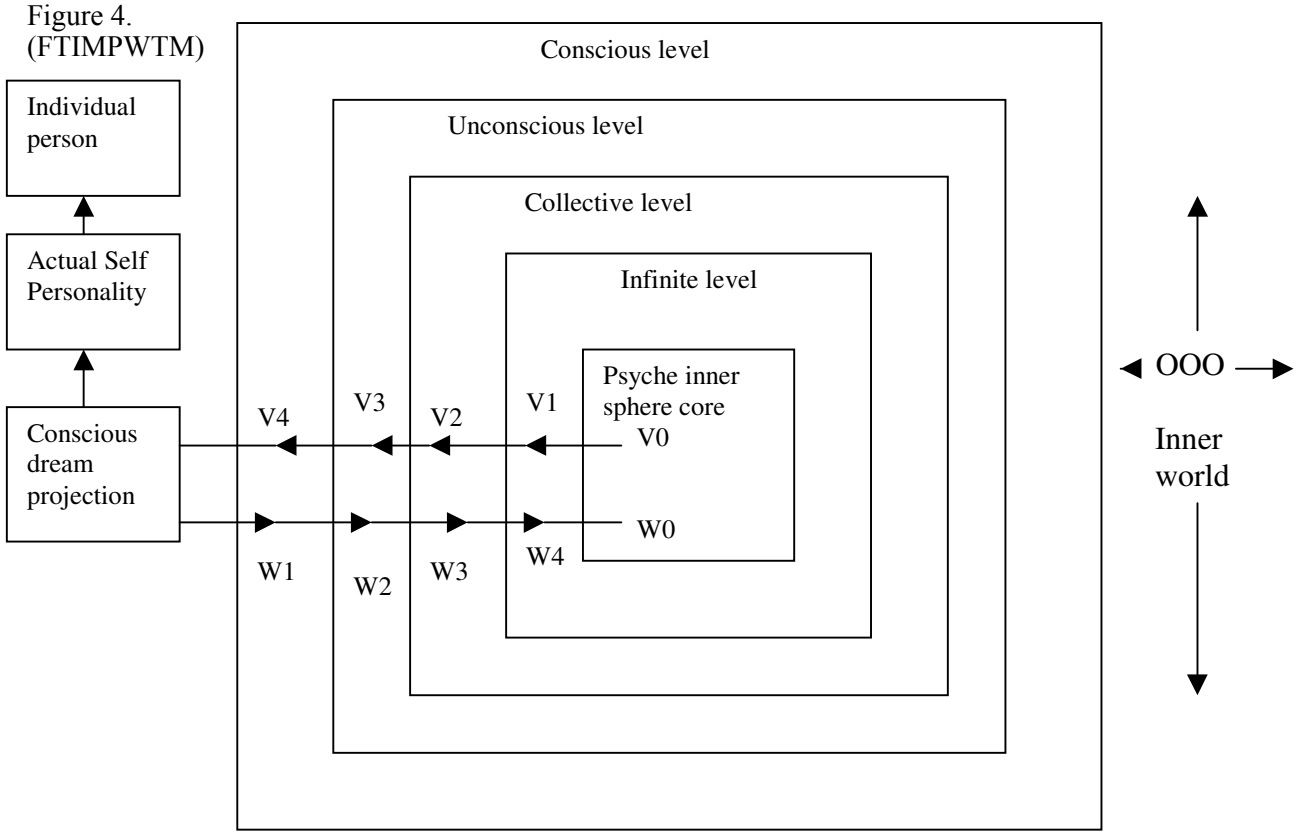
These are documented cases by me. Cases where one can see that dreams and psychic sense correlate and can produce revelations, images, feelings and smells and can predict death or other (bad) news and feelings as a revelation vision of symbols and archetypes produced by connection of the mind with the infinite mind from out of an absolute dimension of time and space within the frontiers of ESP and the collective unconsiousness in relation to a conscious or unconsious focus during the psychic dream on a person or other living or death life form as subject, or a specific object, sound, smell or lightfall that triggers the psychic sense or a outside impulse where one has no control over can also trigger the sense from out of an absolute undefined dimension of space and time beyond human knowledge of understanding. These are some of my conclusions after interviews with these gifted people.

It is for most people difficult to understand and interpreted psychic dreams when they appear because one does not know if the dream symbolics have a context of causal reality for this world as an total future reality event or if the dream matter is a symbolic transformation from unconscious impulses and archetypes to translate and focus on oneself as projections related to real life or as symbolics with certain meaning and purpose.

3.13 Dreams and the basic model of individual process levels of the individual person (sub model in relation to the models displayed into the introduction chapter 1):

Dreams are windows from within the mind from out of the core of the inner sphere of the psyche were unconscious material from the collective and infinite part of the unconsciousness of the psyche will be projected at conscious level of consciousness. These projections will be accompanied by archetypes (Jung) who are having a symbolic function. The dream stands in relation to the individual who dreams in which case the dream reflects parts of the inner spheres (see sub dream projection model of the individual process levels of the individual person) and are orginated in the sphere of the psyche (inner core) as reflection of the unconscious part related to collective unconsciousness (Jung) and the unconscious levels of the infinite mind as part of the psyche as seen in this sub model related concept. Dreams are always related to the inner world and the inner spheres of the individual person through the actual self (see sub model).

Figure 4.
(FTIMPWTM)



Sub dream projection model of the basic model of individual process levels of the individual person, from out of the inner psyche spheres developed by:
Rev. H. Fridsma M.Msc., B.S.W.,
2006.

This figur 4 sub dream projection model displays primarly dream projections. V1, 2, 3 and 4 forms the progressive dream projection base line. W1, 2, 3 and 4 forms the degressive dream projection base line. W1 abd V4 are conscious dream projections. W2 and V3 are unconscious dream projections. V2 and W3/V1 and W4 are collective/infinite related deep spheres of the psyche sphere in relation to the inner core of the psyche.

3.14 Shortcut dream cases:

From out of my practice NMG-Gezondheidsbureau I have years of experience in dream research in relation to my clients. I will produce two shortcut cases out of my practice to demonstrate so one can understand the symbolic importancy of dreams and the interpretation of dreams in relation of the client during the therapeutic or counseling session and the reality connection translation.

3.15 Case 1: Dream of Hortense:

March 2005) Hortense is constant fighting to survive and she does everything to keep herself strong but in fact she is getting weaker and weaker. She is followed by countless big bats who are circkeling around her and bite her constantly to suck her dry. Her husband comes to her rescue but he to get also violently attacked by the bats who simultaniously suck him dry. This dream corresponds with her actual situation at that time. She has severe psycho-emotional, life and mental problems which she could not share with and her husband who wants to help her but can not help her because of his own personal problems so they went for professional help and came to my practice. In the dream the problems and are symbolicly seen as flying bats (archetypes) who attac in the first place the client who is desperate looking for a way out and to survive (personal problem overload). Her husband who loves her wants to help her but his own personal problems and the difficulty of his wife's case makes that he also went down and helplessness which is symbolicly displayed in the dream by bat archetypes who attac him and suck him dry while he isn't able to stop it. This dream is a classic case of problems in life which continue during the sleep and work from out of the depts of the unconscious levels symbolically further through dream projection at subconscious dream level.

3.16 Case 2: Dream of ineke:

2004) There is a Venetian carnival going on with beautiful masks and bright colors. Ineke is looking for people she knows who are there for real and she is in search for her beloved friend Jan. The carnival is in a super big building complex with different countless rooms. She is there and is in search for her friends and more specially for her beloved Jan. Ineke's social worker is also present on the background but not visible but she has a sense he is there. She is now looking for the social worker but he stays invisible. She can not find anyone she knows in the crowd of people at the Venetian carnival. The atmosphere suddenly changed and it went dark and fearful. She is afraid and runs away at moment the crowd changed into a group of people with anger and hate and with altered fearful masks on their faces. The group focuses itself at Ineke and tries to kill her while she is running for her life. This dream is an symbolic reflection of Ineke her life and feelings; she is lonely and left behind by her friends because of an illness that handicaps her. This theme works further into her dreams from out of the depths of her unconscious mind projected as an reality realtime fact. First there is happiness (bright collors, beautiful masks, happy people.). Everybody has fun but not Ineke. She is desperate for contact and love (looking for friends she knows they are there and her beloved Jan, but she can't find them).

Institutional social workers and other health professionals could not help her in the real world and this theme works also further in her dreams (the social worker is present but she could not find him while knowing she needs his help). Then the atmosphere changed and became dark and fearful (the shadow an dark archetype from out of the depts of her collective mind (Jung) rules her life). The crowd and the masks changed into frightning people willing to kill her (the shadow produced negative archetypes a reflection of her real world experiences where friends became negative to her because of her illnes). She runs for her life (in the real world she is also fighting to survive). This dream corresponds with her inner feeling/emotions and fears. Her inner self is a bright but fragile personality (self as archetype) (Jung), projected as herself into her dreams which is also a reflection of herself. People around her use masks to hide their real personality just as in the dream where the masks changed and their real true selfs became visible.

3.17 Meditation used as an therapeutic/counseling instrument to explore the inner self:

Meditation is a powerful instrument that can be used as tool for therapeutic and counseling sessions between therapist/counselor and the client to explore the inner self of the client in relation to his/her manifest social and psycho-emotional problems and inner conflicts. This approach is possible because through meditation one can go into the client's own unconscious mind to explore and to induce inner peace. I use this instrument for years into my own NMG practice for therapeutic means. For example the counselor or therapist can reduce stress and fear within a client by focusing on their inner point of light and peace that gives them the rest and peace they want so badly. I will display a short case from out of my practice that is centered on a meditation session so one can understand the true purpose and meaning of meditation at therapeutic or counseling level and one can see the effectivity in relation to the outcome results experienced by the client after the session by means of client directed grading which acts as a indicator that the therapist or counselor can use during the evaluation after the meditation session by asking the client if he or she wants to give a grade from one to ten in relation to the personal experienced results of the meditation session in relation to the goal that was set in relation to the purpose of the meditation session which stands in relation to the session agreement between client and therapist/counselor. The grading instrument is as as noticed an evaluation instrument of great importancy as because it acts as indicator for the effectivity of the meditation session as explained. The therapist/counselor has the role of a guide in relation to the meditation session while the client does the inner research within him/her self to explore problems and conflicts and to find the guided personal inner rest and or peace.

3.18 Case shortcut meditation session:

3.19 Etiology:

Christian male, 52 years old called Johan, unmarried, has inner conflicts and feels often depressive and uncomfortable in compagny of other people because of a unexplained sense of fear.

3.20 Session fragment:

Counselor: Feel relax and breath easy and slow, feel comfortable.

Counselor let the client do breathing and relaxation exercises for two-three minutes to reduce client's inner tension so the client will be open for the meditation session.

Counselor: Are you ready to go into meditation to find your inner point of peace and rest. Client: Yes I am.
Counselor: Say to yourself that you will find your inner point of peace and rest by the help of the God-Power from within yourself and say it slow ten times so you feel the power flow into your mind and body.

Counselor gives an directed positive affirmation and awakes the client for the inner source of the triggered God-Power. The client takes the moment to affirmate himself..

Counselor: Close your eyes and feel relax and calm and stay focused on your inner self. Client: Okay.
Counselor: Do you feel any pressure inside yourself?
Client: A little.
Counseler: Focus on the point of pressure feel the pressure, do you feel it?
Client: Yes.

Counselor: Let the pressure flow through your body into the earth. Feel it flowing out your body and mind.

Counselor waits for two minutes to let the client experience the pressure slowly flowing out of his body and out of his mind.

Counselor: Do you feel comfortable and relax right now?
Client: Yes, I do.
Counselor: Now seek the point inside your body that gives you the rest and peace you want and see that point as a source of bright light coming from the God-power within yourself. Feel how the power is all around you and protecting you. Do you see and feel the light of your God-power inside your body?
Client: Yes.
Counselor: Stay focused and feel your breath go easy and feel yourself comfortable and peaceful in the presence of the light from within.

Counselor gives the client ten minutes to focus on his inner source of light and to experience the full power and sensation of its potential. The client is right now in deep meditation and focused on the inner sourse of light and peace.

Counselor: Do you feel nice and good?
Client: Yes I feel so peaceful.
Counselor: Hold that feeling while you come back into our reality, so stay focused. Are you ready to come back to earth with the feeling you have experienced?
Client: Yes.
Counselor: Okay, come back right now by opening your eyes and thank the God-Power from within for giving you this fine feeling and experience you sensed.

Client slowly awakes from out of his meditative trance and gives thanks to his inner source.

Counselor: How do you feel right now?
Client: Very good thank you.
Counselor: Which grade would you give this session for its results between one and ten?
Client: I will give it a ten score.

3.21 Case conclusion:

The client had to use positive affirmations to guide himself to his goal. The client was led to his inner source of light coming from out of his own inner God-Power. The client experienced the feeling of the God-power from within and aftter the meditation-session he was giving thanks to the God-power for the guided spiritual experience he had experienced. The client was afterwards (as part of client directed evaluation) asked to grade the session so the therapist got a client directed indication grade for the effectivity of the session. The by the client stated grade is an subjective eqivalent for the meditation session effectivity and results in relation to himself and the counselor/therapist because he gave from his standpoint a personal grade in relation to his inner state of peace as experienced by the session.

3.22 Cacus metaphysical counseling practice session fragment hypnosis:
Source Fridsma (2006: 10/11).
This is a research case from out of my own practice NMG which I used in my Master thesis but because of its deep connection with Jung, the symbolic interpretation and the direct metaphysical origin I reproduce it as valit case within my dissertation because of its scientific analytic vallue, multidisciplinair spectrum, analysis and case progression.

3.23 Etiology:

A woman 44 years old passive Christian called Mary T., married no childeren, has compulsive thoughts and behaviour and a low selfesteem. Her mariage is under pressure and she could not function well in her life. She has high moral standards but is dissapionted in life and very often depressive. Mary had a traumatic and troubled childhood.

3.24 Central key help question:
Client Mary wants to change and put her life on the track and simultaneously save her marriage.

3.25 Consultation casus fragments (90 minutes metaphysical counseling session):

Counselor notes the pressure which the client undergoes, she is very nervous. To take the pressure off and after evaluating the last session, the counselor let the client take some deep breath and relaxation exercises followed by affirmations “I can relax with the help of the God-Power within me. I can feel the pressure flowing down through my body into the earth. Peace will come to me with the help of God who lead me to my true self and who will help me. I thank the God-Within me to help me. So It Be Don.”

The counselor is coaching the client in order to reduce her personal stress level down to a acceptable peaceful level by hypnotic induction after he had ask her to lay down on the bench to relax.

3.26 Hypnotic induction session:

Counselor:Now close your eyes, feel that you are one with yourself, feel the peace deep inside you and clear your mind to be free. Feel your body feel heavy, feel your breath goes easy and relax. Feel your arms feel heavy, feel your legs feel heavy. Your body feels so heavy that you can’t move but you feel your spirit floating inside your body totaly free. Do you feel that.

Client: Yes.
Counselor: Concentrate on a peaceful image inside your mind that makes you feel happy, and stay focused till you experience that feeling of happiness and let that feeling fill your whole body from within. Keep breathing peaceful and stead, in and out, just relax, nothing can happen to you and you feel save and secure.

Client is and feels peaceful and looks relax, her breath frequenty is decreased which is normal.

Counselor: Can you feel the God-power inside you help you to guide you?
Client: Yes.
Counselor: Do you feel any stress inside your body?
Client: No.
Counselor: See there is a blue-white shining cloud comming to you, do you see the cloud?
Client: Yes, I can see it.

Counselor: I want you to step on the cloud so you can fly with the cloud to a peaceful place. Are you on the cloud right now?
Client: Yes I can feel myself flying away.
Counselor: Do you see the bright shining sun and do you see and hear the birds flying all around you?
Client: Yes, it is so peaceful and beautiful.

3.27 Case process reflections and background information:

This is a fragment from out of my own practice. My client came during the hypnothic trance in a deeper state of subconsciousness she could feel her pressure level of her personal stress decrease so she could relax and project images of the hypnotic suggestions in her mind
This she has to live through by her spirit as a free entity in the guided and controled environment of her own mind. She had to feel totally free and save from out of her subconscious state of mind this is most important because so she could experience inner rest and inner peace. By mobilising the God- Power within the client I made her more receptive for deeper guidance from God. The cloud is a symbol that the client easy recognised and gives a save and warm non hostile feeling and is used by the counselor to help and guide the client to fly into other worlds from within her mind. At the end of the session the client is brought down to earth by a controled reverse of the process till a level of normal consciousness to awakening and with a feeling of stress relief. After this short hypnotic session followed a short evaluation and the real counseling session in relation to her material and immaterial problems closed down by a 10 minutes short visionairy relieve meditation with a short final evaluation and a new appointment. The meditation was concentrated on her God-Mind and the universal power of God to guide her to personal revelation visions regarding her life and actions for the future. This meditation session was ended by thanking the God Within for the guidance she received in regard to her gained insight in relation to herself. Note: All got discussed during the counseling session and evaluation.

3.28 Case conclusion:

Active motivated client participation, breathing exercises, hypnosis, (deep) meditation and affirmations next to counseling guidance in a controled metaphysical ministrial environment helped the client, (as an active openminded participant during the session), to relaese stress and receive personal insight (Universal-Mind) to help her further in relation to the revelationairy vision she received during the meditation. The methaphysical approach helps her to explore her deeper inner feelings and emotions under save protected guidance of her inner God-Power and the guiding counselor. She gained insight in her personal spiritual and psychologic structure and funcionality. Methaphysical instruments used during the 90 minutes session showed their functional effectiveness in helping the client to reach her inner core and to grow from within by gaining selfdirected knowledge and understanding. She increased her consiousness by working from out of her subconscious level that was metaphysically activated and stimulated by means of meditation and hypnosis. During the process of meditation she produced visions of herself from her collective unconscious and infinite mind that had the character of a revelation in relation to her future. This proved that revelations as symbolic visions are important for the individual to take it serieus and to accept it as a gesture of spiritual mind-power sent by the God within to help one, to guide one in one's personal development and in relation to one's personal problems. This all is posible through the activated and stimulated powers from within the client in relation to her need and spiritual sensitivity. Transpersonal counseling with integrated Spiritual Mind Treatment is a great tool and functional methodology to work with as a professional counselor.

Chapter 4

4 Discusion:

In todays world there are many individuals who have psychic, psycho-emotional or other material and or immaterial problems they have to deal with. In the past, part of these troubled individuals could not go to regular healthcare facilities for help because these professionals could not give them the kind of help they needed in case these potential clients had a extra need for spiritual care and guidance. Transpersonal psychology is a psychological movement that as integrated part of psychological focus deals with spirituality because of its integration into the transpersonal psychological movement at scientific level. So regular health facilities can in todays world on healthcare level work with transpersonal oriented professionals with no ministrial status in order to fil the gab. But there are still individuals with a need of spiritual care at a Higher level. An so called direct connection with God under guidance of qualified counseling professionals with a scientific background in social science and or psychology next to a professional status as ordained (New Though Christianity) minister directed by God and the God-power from within. Metaphysicians with a transpersonal psychology background can at that level fill the last gab that these people have experienced during their search for individual help on psychological and spiritual level in their life. The metaphysical science can cope with the problems of this group of individuals who seeks qualified counseling professionals because metaphysicsal science has integrated transpersonal psychology aspects into its scientific approach next to a integrated study in relation to God and the Power of the Universe related to mankind. Carl Jung has during the first half of the 20th century studied Eastern cultures and religiouse movements and integrated the results into Western scientifical concepts which was the start of a revolt into the world of psychological science, research and development because of its spiritual nature that was integrated into his concepts in order to understand the individual on all aspects of the individual's being and nature. The Jungian psychology and philosophy is spread world wide. It is at practical level integrated in the transpersonal psychology and the metaphysical sciense as an tool to help professionals to help clients. Some professionals think that Jung and his analytical psychology are a institute from the past, to difficult to learn ect., and to abstract, so they look for easy ways to scientifically deal with field related problems and used only practical parts as integrated instruments into their practice. In my dissertation I have projected a shortcut picture of the Jungian psychology and I present models and some cases out of my own practice to let one see its funcionality on academic scientifical level. My key questions for the discusion are related to the integral multidisciplinair counseling approach in relation to metaphysics and transpersonal psychology in general and metaphysics and Jungian psychology in special and the total concept of multidiversity in relation to counseling professionals and clients.

My first key question is: Do you think that transpersonal psychology is important in todays world in relation to your own practice of counseling and in relation to a metaphysical science mixture and integration?

My second key question is a combination question in three parts: First-Do you think that in todays world there is a need for Jungian psychology ? Second-Are you willing to integrate Jungian concepts into your counseling practice in relation to metaphysics? Third-Do you think that Jungian psychology can be of benefit for mankind? So yes, why? So no, why?

My third key question is: What do you think about a integration of Jungian and other transpersonal psychology concepts into a multidisciplinair metaphysical psychological concept for counseling? And do you think that it is a need for professionals to integrate such knowledge for their own functioning on psychological level as counselors and for the benefit of clients who seeks help from out of a ministrial and scientific psychological approach?

Chapter 5
5.1 Summary and conclusions:

5.2 Brief summary:

Abstract-This dissertation: “The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling”, goes about transpersonal psychology in general and analytical psychology in special were both are related to metaphysical science and counseling. There is by Fridsma a scientifical key model developed as a basic model of individual process levels of the individual person. This model can be connected to other methods and approaches from out of related science disciplines for internal integration. One of the connections of this model is the integration with an metaphysical care model which is also developed by Fridsma, and an other integration connection is the connection with the Jungian approach of analytical therapy. The model will be presented as an individual model in figur 1, to which other approaches can be connected. A model with an integrated metaphysical care model in figur 2 which is specific developed for the metaphysical science practice. A model with connected the analytical therapy in figur 3 which is related to the Jungian approach. A sub model of the basic model is connected to dream projections in figur 4, this special integral model is developed by fridsma for dream analyses and projections. All these models together is the Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model.

The field of transpersonal psychology is been displayed by scientific key notes from out of the field which gives a global directed view in relation to transpersonal development and research from the past till the present. The analytycal therapy will be displayed by scientifical keynotes from out of the Jungian field with a special interest for Carl Jung and his work and professional attitude in relation to Freud. The Jungian approach can be seen from out of keynotes in relation to its development till today.

A special part of this dissertation is reserved for the practice of Fridsma where he shows us a practice related integration of metaphysical-, transpersonal-, and above all analytical therapy methods into his own system of working and academic presentation seen from out of the point of few of counseling. There are presented research related practice cases which are academically analysed with conclusions, results and findings so one get an particulary and an overall view in relation to specific academic and practical field research in general and some practical aspects from within. This all is client and professional therapist/counselor related.

An other important part of this dissertation is reserved for book reviews so one can make cross references with the collected keynotes in relation to scientific literature research. The discusion within this dissertation is important so one has to think about one’s personal relation with the in the dissertation presented scientific fields, approaches and cases and the relation to one’s own
practice, profession and above all one’s clients because the client is the central point of focus in one’s practice because the client is the one who seeks help for his or her specific problems and the professional has to anticipate at the manifest help question from out of professional
academic and applied practice knowledge. It is important to think about the practical use of the methods and approaches presented in this dissertation so one can if one wishes integrate some parts into one’s own counseling practice or one can make a study for one’s own personal purpose and goals in relation to scientific knowledge integration and personal developmend.

5.3 Brief conclusions:

Transpersonal psychology in general and analytical therapy in special can be useful integrated into the field of metaphysical science because of the spiritual component connection and relation to each other. This is an important conclusion that makes that psychological science seen from out of the standpoint of metaphysics and the theological implications can be used on practical level of the metaphysician's own counseling practice to help clients from out of a multidisciplinair psychological science and ministrial approach because the client is the central key of focus from out of a counseling or therapy session related to the central key help-questions of the client and client related problems. The field of transpersonal psychology (included the sub field of the Jungian approach) is a dynamic field that in relation to metaphisics closed the gab for those clients who are in need of professional spiritual God related psychological help into their lives from out of a metaphysical sense. Field related ongoing research and developmend makes that there will be more scientific related data produced for the benefit of mankind.

The models presented in this dissertation are useful as reference in relation to scientifical research and for educational purpose in general and to show clients (who are willing to learn and understand) the meaning and functioning of a by the professional counselor/therapist used methodology approach in relation to their own individual growth and personality development. In special the models are developed for metaphysician's counseling practice purpose and show the deep relation between psychological and metaphysical science related to the individual person.

The dissertation presented cases and small research data and process analyses shows the effectivity of the used approaches, instruments and techniques in relation to clients and show also the spiritual impact of case related research results in relation to ESP, dreams ect.,

My final conclusion is that spiritual counseling is beneficial for mankind in general and seen from metaphysical point of view integral related to the total field of transpersonal psychology because of the interaction between those fields.

5 September 2006

Herman Fridsma

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Notes:

Appendix: Certificate of Approval and Dissertation Evaluation Report:

Department of Graduate Studies

CERTIFICATE OF APPROVAL

Ph.D. DISSERTATION

This is to certify that the Ph.D. dissertation of

Herman Fridsma

has been approved by the Examining Committee for the dissertation requirements for the Ph.D. in Transpersonal Counseling degree of the University of Sedona.

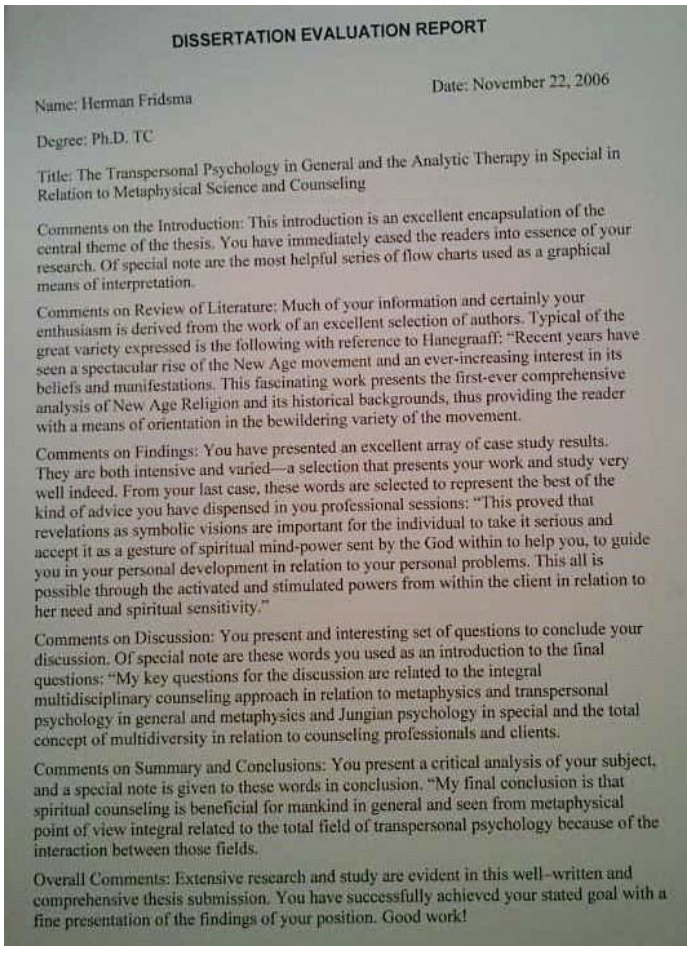
Dissertation Committee:

Thesis Supervisor

Dean

President

Photo: Certificate of Approval PhD Dissertation Herman Fridsma



DISSERTATION EVALUATION REPORT

Name: Herman Fridsma

Date: November 22, 2006

Degree: Ph.D. TC

Title: The Transpersonal Psychology in General and the Analytic Therapy in Special in Relation to Metaphysical Science and Counseling

Comments on the Introduction: This introduction is an excellent encapsulation of the central theme of the thesis. You have immediately eased the readers into essence of your research. Of special note are the most helpful series of flow charts used as a graphical means of interpretation.

Comments on Review of Literature: Much of your information and certainly your enthusiasm is derived from the work of an excellent selection of authors. Typical of the great variety expressed is the following with reference to Hanegraaff: "Recent years have seen a spectacular rise of the New Age movement and an ever-increasing interest in its beliefs and manifestations. This fascinating work presents the first-ever comprehensive analysis of New Age Religion and its historical backgrounds, thus providing the reader with a means of orientation in the bewildering variety of the movement.

Comments on Findings: You have presented an excellent array of case study results. They are both intensive and varied—a selection that presents your work and study very well indeed. From your last case, these words are selected to represent the best of the kind of advice you have dispensed in you professional sessions: "This proved that revelations as symbolic visions are important for the individual to take it serious and accept it as a gesture of spiritual mind-power sent by the God within to help you, to guide you in your personal development in relation to your personal problems. This all is possible through the activated and stimulated powers from within the client in relation to her need and spiritual sensitivity."

Comments on Discussion: You present and interesting set of questions to conclude your discussion. Of special note are these words you used as an introduction to the final questions: "My key questions for the discussion are related to the integral multidisciplinary counseling approach in relation to metaphysics and transpersonal psychology in general and metaphysics and Jungian psychology in special and the total concept of multidiversity in relation to counseling professionals and clients.

Comments on Summary and Conclusions: You present a critical analysis of your subject, and a special note is given to these words in conclusion. "My final conclusion is that spiritual counseling is beneficial for mankind in general and seen from metaphysical point of view integral related to the total field of transpersonal psychology because of the interaction between those fields.

Overall Comments: Extensive research and study are evident in this well–written and comprehensive thesis submission. You have successfully achieved your stated goal with a fine presentation of the findings of your position. Good work!

Photo: PhD Dissertation evaluation Report Herman Fridsma

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The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling With integrated Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model

Author: Rev. Herman Fridsma, Ph.D.

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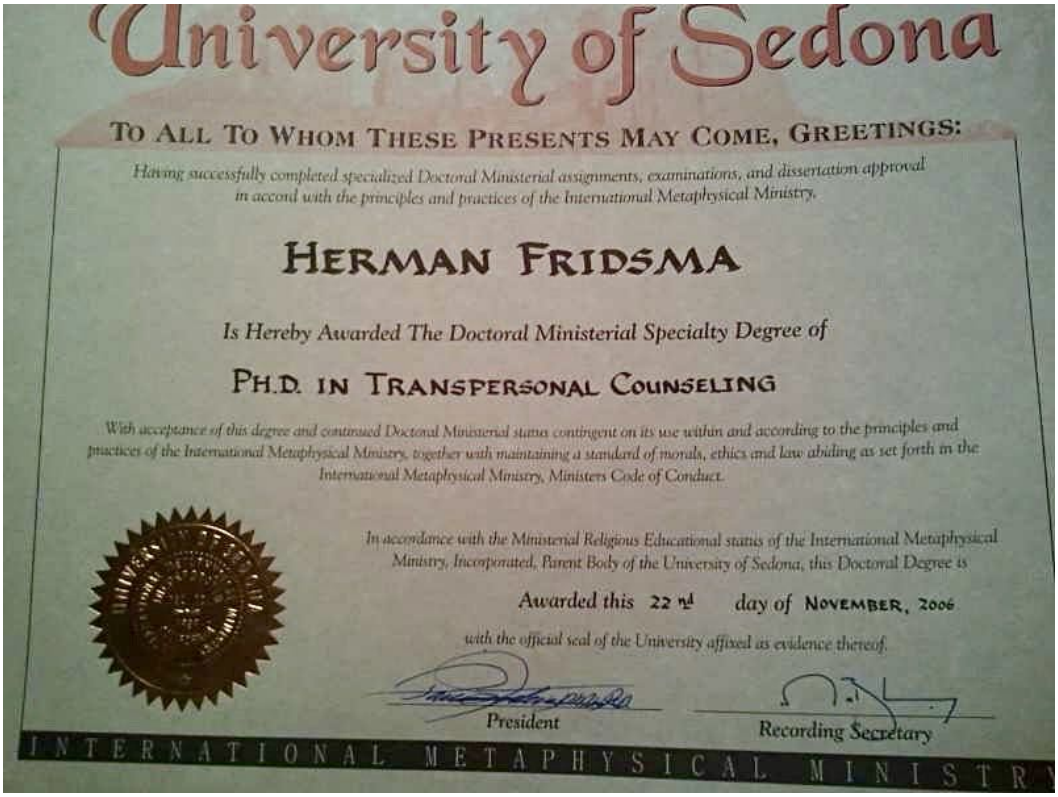
University of Sedona

TO ALL TO WHOM THESE PRESENTS MAY COME, GREETINGS:

Having successfully completed specialized Doctoral Ministerial assignments, examinations, and dissertation approval in accord with the principles and practices of the International Metaphysical Ministry.

HERMAN FRIDSMA

Is Hereby Awarded The Doctoral Ministerial Specialty Degree of

PH.D. IN TRANSPERSONAL COUNSELING

With acceptance of this degree and continued Doctoral Ministerial status contingent on its use within and according to the principles and practices of the International Metaphysical Ministry, together with maintaining a standard of morals, ethics and law abiding as set forth in the International Metaphysical Ministry, Ministers Code of Conduct.

In accordance with the Ministerial Religious Educational status of the International Metaphysical Ministry, Incorporated, Parent Body of the University of Sedona, this Doctoral Degree is

Awarded this 22 nd day of NOVEMBER, 2006

with the official seal of the University affixed as evidence thereof.

President

Recording Secretary

INTERNATIONAL METAPHYSICAL MINISTRY

Photo: PhD in Transpersonal Counseling degree Herman Fridsma

Dissertation presentation summary:

The Transpersonal Psychology in general and the Analytic Therapy in special in relation to Metaphysical science and counseling, 2006 by Herman Fridsma, is a Ph.D. in transpersonal counseling Dissertation with integrated Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model developed by Fridsma in 4 parts. The dissertation stands in relation to creative research, modeling and synthesis with a key focus on theory and practice. Integrated spirituality and religion with a focus at Metaphysics, Christian New Thought and Spiritual Mind Treatment are basic elements within the presented dissertation. The dissertation integrated model presentation by Fridsma is an original specialised field presentation.

Fridsma integrates theory by the synthesis of transpersonal psychology, analytical psychology and metaphysics. Fridsma is also focused on abstracted applied applications in practice. Fridsma presents specific case studies regarding dream analysis, ESP testimonials, hypnosis and meditation as part of integrated holistic approaches and research and to illustrate its need and purpose. The multidisciplinary client centered approach is leading in extent of psychic, psycho-emotional and spiritual problems.

The presented Functional Transpersonal Integrated Metaphysical Psychology Work Tool Model is an unique, original and innovative conceptual model developed by Fridsma. The model is stated by means of 4 sub figure diagrams which acts as a visual framework regarding inner psychological processes of the individual and the connection to therapeutic and metaphysical interventions including also dream analysis and analytical/transpersonal therapy. The model includes a Basic model of individual process levels of the individual person next to a Metaphysical Care Process Model and an Analytical Therapy in relation to the basic model diagram that integrates Analytical Therapy with the individual, input and output processes and individuation. A Sub dream projection model regarding the unconscious and conscious mind completes all within this presented framework.

The synthesis of analytical, transpersonal and metaphysical theory and practice generates effective methodology for modern counselors who also integrate the spiritual concept as extra dimension within their client approach. The models developed by Fridsma are constructive tools for counselors and therapists in extent of client guidance, self-actualisation and individuation.